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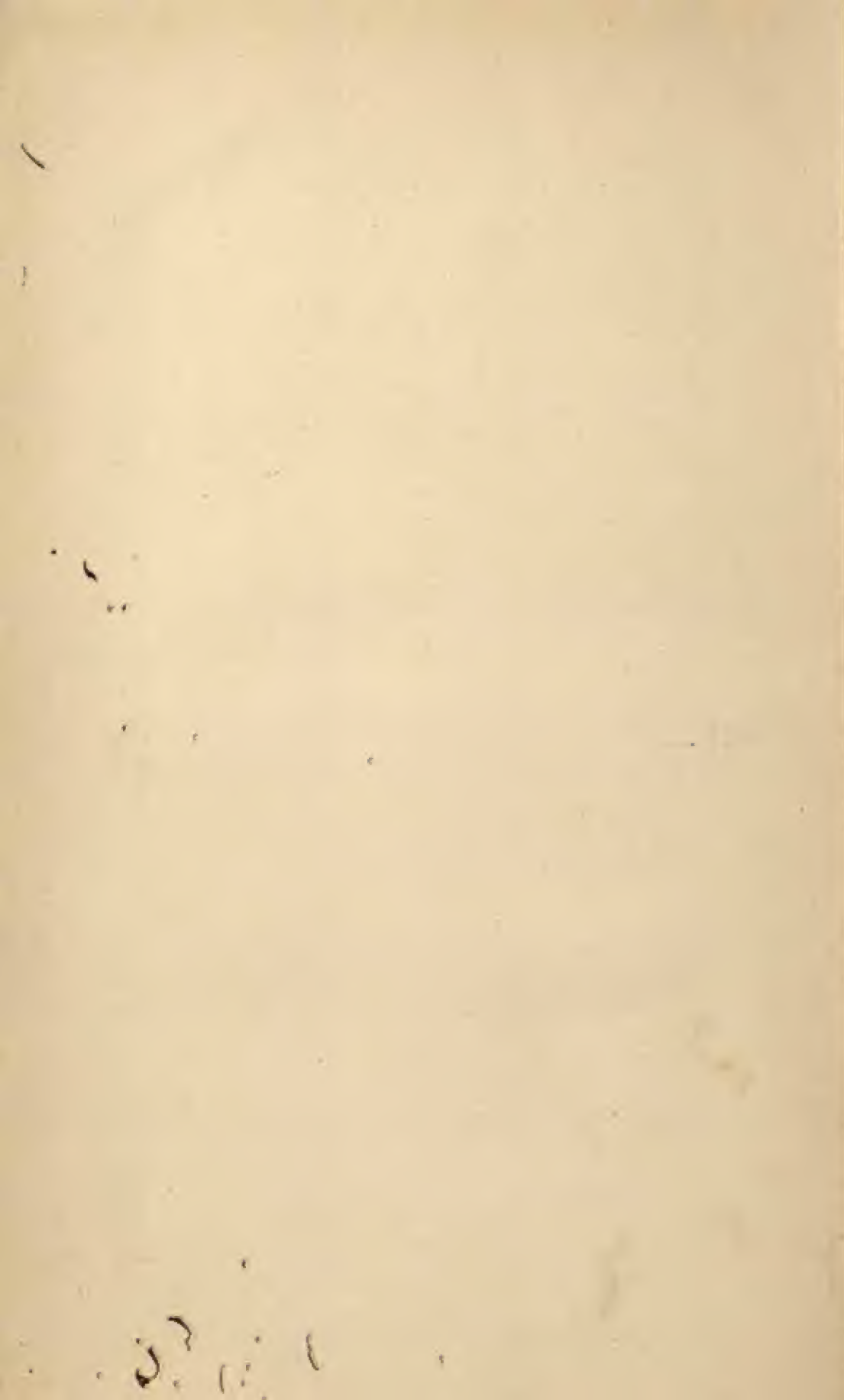


CATALOGUE  
OF THE  
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SIR E. DENISON ROSS, Kt., C.I.E., PH.D.





Catalogue  
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VOLUME VI.  
HISTORY



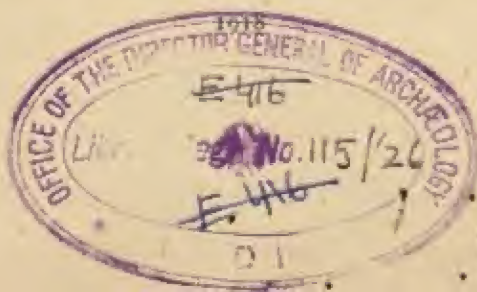
*Prepared by*

MAULAVI ABDUL MUQTADIR  
*Khan Sahib*

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## PREFACE.

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THE sixth volume of the Catalogue of Persian and Arabic manuscripts in the Bankipur Library deals with historical works, arranged under the headings shown in the table of contents. When in 1914 Dr. E. D. Ross left India, he asked me to take over the supervision of the work that he had first set on foot eleven years earlier. The first seventy-three pages of the volume were seen and corrected by him in print; for the remainder I am responsible.

Of the manuscripts here described the following deserve particular attention :—

No. 449. Bal'ami's translation of Tabari's history, dated A.H. 740.

No. 455. Ahmad bin Muhammad Faṣiḥ-ul-Khawāfi's *Mujmal-i-Faṣiḥi*.

No. 463. Khwānd Amīr's *Khulāṣat-ul-Akḥbār*, copied 25 years after the author's death.

No. 468. Mas'ūdi bin 'Uṣmān Kūhistāni's *Tārikh-i-Abu'l-Khayr Khāni*, dated A.H. 999.

No. 484. Translation of Sa'id bin Mas'ūd-ul-Kāzarūni's history of Muḥammad, dated A.H. 841.

No. 504. Copy of Mukhtār's history written by the calligrapher Murshid-ul-Kātib of Shirāz, dated A.H. 947.

It should be mentioned here that the Catalogue owes much to the liberality of the Government of Bihar and Orissa, who made it possible for the compiler to visit distant libraries and inspect other collections. Indeed without that privilege it is hard to see how the

work could have progressed at all; for there is not yet in Muhammadan India the fraternity of scholarship, nor yet the requisite learning, which makes possible that organisation and exchange of knowledge which in Europe we have come to expect and demand. That this confidence and generosity were not misplaced, Maulavi 'Abd-ul-Muqtadir's latest volume will abundantly prove.

A. F. SCHOLFIELD.

CALCUTTA, *June* 21, 1918.

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## ERRATA.

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- page 33, line 4, "De Guignes" *should be* "De Guignes."
- " 35, " 7, "noticed above" *should be* "see No. 455."
- " 38, " 32, "A.H. 936 = A.D. 1529" *should be* "A.H. 963 = A.D. 1556."
- " 42, " 2, "آذر بايجان" *should be* "آذربايجان"
- " 140, " 31, "transcription of the copy" *should be* "composition of the work."
- " 141, " 12, "الشعلبي" *should be* "الشعبي"



# PERSIAN MANUSCRIPTS.

## GENERAL HISTORY.

No. 449.

fol. 254; lines 23; size  $14 \times 9\frac{1}{2}$ ;  $11 \times 7\frac{1}{2}$ .

تاریخ طبری

TÂRÎKH-I-TABARÎ.

VOL. I.

1/ An exceedingly valuable and old copy, dated A.H. 740 = A.D. 1339, of the Persian translation of Abû Ja'far Muhammad bin Jarir bin Yazid-nt-Tabari's well-known general history, made by Abû 'Alî Muhammad bin Muhammad bin 'Abd Ullah al-Bal'ami, ابو علي محمد بن محمد بن عبد الله البلعني, in A.H. 352 = A.D. 963.

Hâj. Khal., vol. ii., p. 136, says that Tabarî (who was born at Âmul, in Taberistân, in A.H. 224 = A.D. 838, and died in Bagdad, A.H. 310 = A.D. 921) brought down the annals to A.H. 309 = A.D. 921, and entitled it تاريخ الامم والملوك (Brockelmann, vol. i., p. 142, calls it "K. Akhbâr-ur-Rusul wal-Mulûk"), and that the history of Tabarî which is now extant is an abridgment by Tabarî himself from his original work, which, according to Ibn-i-Subki, as stated by Hâj. Khal., *ib.*, consisted of thirty thousand folios. According to Morley, p. 17, Tabarî composed the work about A.H. 300 = A.D. 912, while Hâj. Khal., *ib.*, gives us a more precise date of the composition, viz., A.H. 309 = A.D. 921.



The translator, Abū 'Alī Muḥammad bin Muḥammad ul-Bal'ami, belonged to a noble and learned family of Bal'am, a town in Asia Minor. His father, Abul Faḥl Muḥammad bin 'Abd Ullah ut-Tamīmī ul-Bal'ami, **ابو الفضل محمد بن عبد الله التميمي البلعيني**, was the wazīr of Amīr Ismā'il, the well-known founder of the Samanide dynasty, who died in A.H. 329 = A.D. 940. The translator, like his father, held the influential office of wazīr under the Samanide prince Amīr Abū Ṣāliḥ Maṣṣūr bin Nāḥ bin Naṣr bin Aḥmad us-Samāni, who reigned from A.H. 350-366 = A.D. 961-976. In A.H. 352 = A.D. 963 this prince, through his agent Abūl Ḥasan Faḥiq, ordered his wazīr, the aforesaid Bal'ami, to translate the Arabic chronicle of Ṭabarī into Persian.

The translator has introduced new headings, and has to a great extent altered the arrangements of the original. He has divided the work into chapters, **فصل**, of greater or less length, and has, for the most part, observed the chronological order, thus recording the contemporary events in a systematic order. The *Isnāds*, or enumerations of vouchers, and almost all the Arabic verses have been omitted, and, although much new matter has been added, he has greatly abridged the original.

According to Hāj. *Khal.*, *ib.*, the history was continued by Abū Muḥammad 'Abd Ullah bin Muḥammad ul-Fargāni, **ابو محمد عبد الله**, who entitled the continuation **الصلة**, and also **ابو الحسن محمد بن عبد الملك بن ابراهيم بن احمد الهددائي**, who died in A.H. 521 = A.D. 1127.

Bal'ami's version of Ṭabarī's history may be considered as one of the oldest works in the modern Persian language.

The *Tārīkh-i-Ṭabarī* has lately been edited in four volumes in the Nawal Kishor Press, Lucknow. An Osmanli Turkish translation of Bal'ami's Persian version was printed in Constantinople in A.H. 1260, and is described by Dr. G. Rosen in the *Z. D. M. G.*, vol. ii., pp. 159-187; and an Oriental Turkish translation, written in A.H. 928 = A.D. 1521, is mentioned by Kosegarten in his *Tabaristanensis Annales*, p. 10. A French translation by M. Hermann Zotenberg was published in four volumes, with a reprint, in the first volume, pp. 1-355, of M. Dubeux's translation (ed. 1836).

Accounts of Bal'ami's version will be found in the "avertisements" of Zotenberg and Dubeux. See also Hāj. *Khal.*, *ib.*; Kosegarten's *Tabaristanensis Annales*, 1831; *Præfatio*, pp. 10, 11; *St. Petersburg Catalogue*, pp. 260-264; *Rieu*, i., p. 68; *W. Morley*, pp. 17-21; *G. Flügel*, vol. ii., p. 64; *Sprenger, Journal of the Asiatic Society*, Bengal, vol. xvii., part ii., pp. 437-471; *Ethé, Bodl. Lib. Cat.*, Nos. 2-13; *Ethé, India Office Lib. Cat.*, Nos. 2-13, etc.

The two volumes of the work bring the history down to the reign of Khalifah al-Mu'tasim Billah (A.H. 218-227 = A.D. 833-842), after which follows an abridged account of his successors down to al-Mustazhir Billah (A.H. 487-512 = A.D. 1094-1118). The present volume begins with the creation of the world and comprises the whole *historia-anti-islamica*.

The Arabic prefaces noticed in Rien, i., p. 68, are not found in this copy. It opens thus, with a short Persian preface:—

سیاس و اخلاق مر خدا را کامکار و کامران و آفریننده زمین  
و آسمان . . . نه انباز و نه دستور نه یار و نه زن و فرزند همیشه  
بود و همیشه باشد آله

The names of the author, the translator, and the Samanide prince occur in the preface, which is followed by آغاز سخن, or beginning of the history:—

بدانکه چنین گویند ارسطاطالیس و بقراط و ان استادان که بوده  
اند آله

This volume ends with the accession of Yazdejird bin Shahr-i-Yar (the Isdigeretes III. of the Greeks), the last king of the Sasanian dynasty, which ruled Persia for four hundred and fifteen years, and the translator says here, that as the account of Yazdejird and his wars is long, he will deal with it under the caliphate of 'Umar:—

حدیث یزدجرد و حربهای او بسیار است و اندر خلافتی عمر  
گفته شود

### No. 450.

fol. 175 (original folios 255-530); lines and size same as above.

### VOL. II.

The continuation of the above.

This volume begins with the history of the prophet Muhammad, with a genealogy on fol. 255<sup>b</sup>:—



Beginning:—

آغاز اخبار بیغیر ما مصد مصطفی صلی الله علیه وسلم

The account in this volume extends to the reign of the Khalifah al-Mu'tasim Billāh (A.H. 218-227 = A.D. 833-841) after which follow the abridged accounts of his successors down to al-Mustazhir Billāh, as follows:—

Wāsiq, A.H. 227-232 = A.D. 841-846.
Mutawakkil, A.H. 232-247 = A.D. 846-861.
Muntasir, A.H. 247-248 = A.D. 861-862.
Musta'in, A.H. 248-251 = A.D. 862-865.
Mu'tazz, A.H. 251-255 = A.D. 865-868.
Muhtadi, A.H. 255-256 = A.D. 868-869.
Mu'tamid, A.H. 256-279 = A.D. 869-892.
Mu'tadid, A.H. 279-289 = A.D. 892-901.
Muktafi, A.H. 289-295 = A.D. 901-907.
Muqtadir, A.H. 295-320 = A.D. 907-932.
Qāhir, A.H. 320-322 = A.D. 932-933.
Rāḍi, A.H. 322-329 = A.D. 933-940.
Muttaqi, A.H. 329-333 = A.D. 940-944.
Mustakfi, A.H. 333-334 = A.D. 944-945.
Mu'ti, A.H. 334-363 = A.D. 945-973.
Ta'i, A.H. 363-381 = A.D. 973-991.
Qādir, A.H. 381-422 = A.D. 991-1030.
Qā'in, A.H. 422-467 = A.D. 1030-1074.
Muqtadi, A.H. 467-487 = A.D. 1074-1094.
Mustazhir, A.H. 487-512 = A.D. 1094-1118.

Both the volumes are written in clear bold Naskh, on fine thick paper, with the headings in red. The *Dāls* are generally marked with diacritical points.

The colophon is partly destroyed by worms; but fortunately the date of transcription of the copy is not spoiled. It reads thus:—

تمت من شهر صفر ختم بالخیر لسنة اربعین و مبعیة . . .

## No. 451.

fol. 352; lines 17; size  $9\frac{3}{4} \times 6\frac{3}{4}$ ;  $6 \times 3\frac{1}{4}$ .

طبقات ناصري

## ṬABAQÂT-I-NÂSIRÎ.

A general history from the earliest times to A.H. 658 = A.D. 1259, by Abû 'Umar 'Uṣmân bin Muḥammad ul-Minhâj bin Sirâj ul-Jûzajānî. In the preface of the present copy the name of the author occurs thus—

ابو عمر بن عثمان بن محمد المنهاج الجوزجاني

Beginning:—

• الحمد لله الاول الذي لا ابتداء لوجوده الآخر الذي لا انتهاء لوجوده الخ

From some passages in which the author, in the course of his narration, refers to himself and his family, we can gather the following facts:—

His ancestor in the third degree, Imâm 'Abd-ul-Khâliq, came from Jûzajān (between Merv and Balkh) to Ġaznî during the reign of Ibrâhîm, and married one of the forty daughters of this king. Of this union a son was born, who was named Ibrâhîm. His son Maulânâ Minhâj-ud-Dîn 'Uṣmân was the grandfather of the present author. Minhâj-ud-Dîn 'Uṣmân was an eminent scholar, and was commonly called Imâm Anḥad of Bukhârâ. After his return from Mecca, Minhâj-ud-Dîn 'Uṣmân settled in Sistân in the reign of Shams-ud-Dîn Muḥammad, king of Nîmrûz. The author's father, Maulânâ Sirâj-ud-Dîn Minhâj, who is spoken of by the author as the wonder of the age and the most eloquent man of Persia, was appointed Qâḍî of the army of Hindûstân by Sultân Mu'izz-ud-Dîn Muḥammad bin Sâm in A.H. 582 = A.D. 1186. Subsequently Sirâj took up his residence in Firûzkûh, from which place Sultân Bahâ ud-Dîn Sâm called him to Bâmiyân and made him Qâḍî and Khaṭîb of his kingdom. Although the author does not give us the date of his birth, yet when he says that he was eighteen years of age when he witnessed the slaying of Malik Ruko-ud-Dîn Maḥmûd in Firûzkûh in A.H. 607 = A.D. 1210, we can conclude that he was born in A.H. 589 = A.D. 1193. He was brought up in the Ḥaram of the princess Mâh-i-Mulk, who was a foster-sister of his mother and a



daughter of Sultān Ġiyāṣ-ud-Dīn Muḥammad bin Sām. From Ġūr he was twice sent to Nimrūz as an envoy to Sultān Tāj-ud-Dīn Niyātigīn in A.H. 622 = A.D. 1225 and A.H. 623 = A.D. 1226 respectively. He came to India in A.H. 624 = A.D. 1227, during the reign of Sultān Nāṣir-ud-Dīn Qabāḥah, and in the same year was placed in charge of the Madrasah-i-Firāzi at Uchh. In the year following, when Qabāḥah was overthrown by Sultān Shams-ud-Dīn Īltamish, the author followed the conqueror to Dihlī, where he arrived in Ramaḍān, A.H. 625 = August, 1228. In A.H. 629 = A.D. 1231 he followed Īltamish to the siege of Gwalior, where he was first appointed a court preacher, and subsequently was entrusted with the highest offices of the law, which, however, he gave up on the approach of Queen Rāḍiyah's army in A.H. 635 = A.D. 1237. After the death of this accomplished but ill-starred queen, Minhāj returned to Dihlī and attached himself to the service of her successor Bahrām Shāh as a court preacher, and in A.H. 639 = A.D. 1242 was made Qāḍī of the whole territories under Bahrām Shāh. Towards the end of the same year, when Bahrām Shāh was deposed and slain, the author resigned his services. In A.H. 640 = A.D. 1243 he came to Lakhnauti, and after staying there for two years returned to Dihlī where he arrived early in the following year, and shortly after was appointed master of the Nāṣiriyah College and was also made Qāḍī of Gwalior. Minhāj received many high honours from Sultān Nāṣir-ud-Dīn Maḥmūd (A.H. 644-664 = A.D. 1246-1265) and from the distinguished and accomplished Ġiyāṣ-ud-Dīn Balban, who entrusted the author with several high and responsible offices and honoured him with the title of Šadr-i-Jahān. Shaykh 'Abd-ul-Haqq Dihlawī, in his Akhbār-ul-Akhyār, p. 90, speaks of Minhāj as a great scholar and an ardent mystic, and says that the celebrated saint Shaykh Nizām-ud-Dīn Auliya attended the author's lecture every Monday.

The author dedicated the present work to his patron Sultān Nāṣir-ud-Dīn Maḥmūd, the youngest son of Sultān Īltamish. This Nāṣir-ud-Dīn Maḥmūd must not be confounded with the eldest son of Īltamish, who was also called Nāṣir-ud-Dīn Maḥmūd and died in A.H. 626 = A.D. 1228. The author commenced the composition in A.H. 657 = A.D. 1259 and completed it in the month of Shawwāl, A.H. 668 = A.D. 1260.

The work is divided into the following twenty-three sections called *Ṭabaqāt*:—

## I.

Prophets and Patriarchs, with a history of Muḥammad to the day of his death, fol. 3<sup>a</sup>. Fol. 3<sup>a</sup>, containing the first portion of the account of Ādam, is left blank.

## II.

The first four *Khallīfs*, the sons of 'Alī and the *Mubashshars*, or the ten favoured companions of the prophet, fol. 36<sup>a</sup>.

## III.

The Khalifs of the Banū Umayyah, fol. 46<sup>a</sup>.

## IV.

The Khalifs of the Banū 'Abbās, fol. 51<sup>a</sup>.

## V.

Not numbered as Tabaqah, but is introduced by ذكر ملوك عجم. It contains the history of the early kings of Persia down to the rise of Islāmism, comprising the Pishdādiāns, the Kayāniāns, the Ashkāniāns, the Sāsāniāns, and the Akāsirah, fol. 65<sup>a</sup>.

## VI.

The Tubba's and the Kings of Yaman, fol. 89<sup>a</sup>.

## VII.

The Ṭahirīs, fol. 97<sup>a</sup>.

## VIII.

The Ṣaffārīs, fol. 100<sup>b</sup>.

## IX.

The Sāmānis, fol. 103<sup>a</sup>.

## X.

The Daylamīs, fol. 111<sup>b</sup>.

## XI.

The Subuktiginīs, fol. 114<sup>a</sup>.

## XII.

The Saljūqīs, fol. 124<sup>b</sup>.

## XIII.

The Sanjarīs, fol. 137<sup>a</sup>.

## XIV.

The Kings of Nimrūz and Sijistān, fol. 140<sup>b</sup>.

## XV.

The Kurdish Kings, fol. 147<sup>a</sup>.

## XVI.

The Khwārazmshāhīs, fol. 154<sup>b</sup>.



## XVII.

The Shansbānis and Kings of Ġār, fol. 167<sup>a</sup>.

## XVIII.

The Shansabāniyah Kings of Tukhāristān, fol. 210<sup>a</sup>.

## XIX.

The Shansabāniyah Kings of Ġaznah, fol. 214<sup>a</sup>.

## XX.

The Mu'izzi Kings of Hindūstān, fol. 226<sup>a</sup>.

## XXI.

The Shamsi Kings of Hindūstān, fol. 238<sup>a</sup>.

## XXII.

The Shamsi Maliks, or the vassals and eminent men who served under the Shamsi Sultāns, fol. 264<sup>a</sup>.

## XXIII.

Disaster to Islām and invasion of the infidels, fol. 306<sup>a</sup>.

Some folios towards the end of the MS. are missing, and on comparing with the Calcutta edition of the text it is found that the contents, covering about twenty pages (Cal. edn., pp. 433-453), are wanting here. The copy breaks off with the words:—

و بر سیل عجلت باز گشتند — چون خبر بشکر گاه مغل

رسید . . .

On the margins of foll. 3<sup>a</sup>-4<sup>a</sup> and 14<sup>a</sup>-60<sup>a</sup> some confused accounts of the battle of Karbalā are given.

For other copies of the Tabaqāt-i-Nāqiri, see Rien, i., p. 72; Morley, Descriptive Cat., p. 21; Ethé, Bodl. Lib. Cat., No. 16; Ethé, Ind. Office Lib. Cat., No. 14; J. Aumer, p. 67. See also Elliot, History of India, ii., p. 259.

The Tabaqāts xi., xvii.-xxii., relating to the History of India, have been edited by Capt. W. Nassu Lees, in the Bibliotheca Indica, Calcutta, 1864. An English translation of the entire work except the first six

Tabaqâts, by Major H. G. Raverty, has been printed for the same series, London, 1873-1876.

The MS. is written in minute Naskh.

Not dated, apparently 16th century.

No. 452.

fol. 295; lines 15; size 8 × 5; 6¼ × 4.

تاریخ بناکیتی

TÂRÎKH-I-BANÂKITÎ.

A general history of the world from the earliest times to the accession of Sultân Abû Sa'îd, A.H. 717 = A.D. 1317, abridged, as the author himself says, from the Jâmi'-ut-Tawârîkh of Rashid-ud-Dîn Faḍl Ullah, who was born at Hamadân, A.H. 645 = A.D. 1247, composed his work only seven years before the present work in A.H. 710 = A.D. 1310, and was executed in A.H. 718 = A.D. 1318.

General Briggs, in his translation of Firishṭah's preface, and some other European writers, e.g. Mr. James Fraser, in his Catalogue of Oriental MSS., call the work "Târikh-i-Binâ-i-Giti," or Binâ-Giti, which would lead one to think that they considered the title to bear the meaning of "History of the foundation of the world," while as a fact the correct title, Târikh-i-Banâkiti, means the history of Banâkiti, by which name the author is better known.

The full title of the work, as given in the preface, is روضة اولی الالباب فی تواریخ الاکابر و الاسباب. The author, Abû Sulaymân Dâ'ud bin Abî'l Faḍl Muḥammad ul-Banâkiti, surnamed Fakhr Banâkiti, ابو سلیمان داؤد بن ابی الفضل محمد البناکیتی معروف به فخر بناکیتی, with several variations in name and genealogy, for which see Morley, Descriptive Catalogue, p. 25, was a poet as well as an historian, and received from Sultân Ġazân Khân (A.H. 694-703 = A.D. 1295-1304) the title of Malik-ush-Shu'arâ in A.H. 710 = A.D. 1310.

Verses in praise of the above-named Sultân, as well as his two successors Īljâitû (A.H. 703-716 = A.D. 1304-1316) and Abû Sa'îd (A.H. 716-736 = A.D. 1316-1335), are not uncommon in the present work. He is commonly called Fakhr-ud-Dîn Banâkiti, فخر الدین بناکیتی (in the Nigâristan, fol. 5\*, noticed below, he is called غفر الدین داؤد فناکیتی).



on account of his having been born in Banākit or Fanākit, a town in Māwarā-un-Nahr, also called Shāsh, and in modern times Tashkand. His elder brother, Sayyid Nizām-ud-Dīn 'Alī, was a very pious Darwish and died in Tabriz, A.H. 699 = A.D. 1299. The author completed the present work on the 25th of Shawwāl, A.H. 717 = A.D. 1317, December 31, and dedicated it to Sultān Abū Sa'īd, the ninth Mongol King of Persia.

Beginning:—

الصد لله حق حمده و الصلوة علي خير خلقه مصد و آله  
اجمعين الخ

The work is divided into the following nine sections called Qisms:—

I.

Prophets and Patriarchs, fol. 3<sup>o</sup>.

II.

• Kings of Persia from Kayāmurs to Yazdajird, fol. 14<sup>o</sup>.

III.

Genealogy and history of Muḥammad, the Khalifas of Banū Umayyah and the Khalifas of Banū 'Abbās, to the death of Al-Musta'ṣim Billāh in A.H. 656 = A.D. 1258, fol. 39<sup>o</sup>.

IV.

Kings of Irān who reigned during the time of the Abbasides, fol. 122<sup>o</sup>.

V.

History of the Jews from Moses to Zedekiah, fol. 138<sup>o</sup>.

VI.

History of the Christians and Europeans from Christ to author's time, fol. 157<sup>o</sup>.

VII.

History of the Hindus to Sultān 'Alā ud-Dīn Muḥammad Shāh Khilji, fol. 182<sup>o</sup>.

VIII.

History of the Chinese, fol. 198<sup>o</sup>.

IX.

History of the Mughals from Chingiz Khān to the accession of Sultān Abū Sa'īd, in A.H. 717 = A.D. 1317.

For further details see Morley, *Descriptive Catalogue*, pp. 25-28; Rieu, i., p. 79; Elliot, *Bibliographical Index*, p. 70, and *History of India*, vol. iii., p. 55; G. Flügel, ii., p. 61; Ethé, *Bodl. Lib. Cat.*, Nos. 24 and 25; Ethé, *Ind. Office Lib. Cat.*, No. 18. See also Dorn, *Asiat. Mus.*, p. 101.

The eighth Qism was edited with a Latin translation by Andreas Müller, Berlin, 1677; and ed., Jena, 1689.

Written in ordinary Nasta'liq.

Dated A.H. 1233.

### No. 453.

fol. 278; lines 19; size  $10 \times 6$ ;  $7\frac{3}{4} \times 3\frac{3}{4}$ .

## تاریخ گزیده

## TÂRĪKH-I-GUZĪDAH.

A general history from the earliest times to A.H. 730 = A.D. 1329 by Ḥamd Ullah bin Abi Bakr bin Aḥmad bin Naṣr Mustaufi of Qazwīn.

حمد الله بن ابی بکر بن احمد بن نصر مستوفی قزوینی

Beginning:—

سپاس و ستایش پادشاهی را که ملک او بی زوالست و مملکت  
او بی انتقال است

The work is held in high estimation as one of the most reliable works on general histories. Hammer-Purgstall speaks of it very highly in his works, while Hāj. Khal., vol. v., p. 177, remarks thus:—

وهو من الكتب المعتمد عليها في التاريخ و كذا و نقله كالحة  
فیما بینهم

The authors of the *Universal History* frequently quote it under the title of "Tarik Cozidah."

Ḥamd Ullah Mustaufi, who is also the author of the well-known geographical work *Nuzhat-ul-Qulūb*, which he composed in A.H. 740



= A.D. 1339, belonged to the ancient Mustaufi family of Qazwin. His ancestors were men of letters and of respectable social position. His brother, whom he calls Zayn-ud-Din Muḥammad bin Taj-ud-Din Abī Bakr bin Zayn-ud-Din Aḥmad bin Amin-ud-Din Naṣr, was the deputy comptroller of the Wizārat under Rashīd-ud-Din, while his grandfather, who was killed at the time of the Mughal invasion, was for some time the Mustaufi of 'Irāq.

In the preface the author says that he had undertaken to write a chronicle in verse from the beginning of the prophet's time down to his own. It was to consist of seventy-five thousand distichs, of which he had written upwards of fifty thousand distichs (*vide* Mr. Browne's edition of the work, p. 5). The reading in this MS. is fifty-six thousand. Afterwards, considering how long his intended chronicle would take to finish, he decided to write in prose instead.

In the preface the author dedicates the work to the son and successor of his patron Khwājah Ġiyāṣ-ud-Din Muḥammad (d. A.H. 736 = A.D. 1336) bin Khwājah Rashīd-ud-Din Faḍl-Ullah, but towards the end of Book IV. the author highly eulogises another of his patrons Shams-ud-Din Muḥammad bin Nizām-ud-Din al-Jinsayni al-Yazdi, also a Wazīr. The author enumerates about thirty works as those on which he bases the present composition.

The work is divided into an Introduction (Fatīḥah), six books (Bāb), and an appendix (Khātimah), as follows:—

- Fatīḥah.—Creation of the world, fol. 7<sup>a</sup>.

Bāb i.—Prophets and Sages from Ādam to the time of Muḥammad, fol. 9<sup>a</sup>.

Bāb ii.—Pre-Islamic kings, fol. 42<sup>a</sup>.

Bāb iii.—Muḥammad, his Khālifs, friends, and descendants, fol. 67<sup>a</sup>.

Bāb iv.—Islamic kings, fol. 197<sup>a</sup>.

This Bāb is divided into twelve sections, but the MS. breaks off in the middle of the tenth section with an account,

براق حاجب, the first of the Qarā Khitā'is of Kirmān. The ten sections respectively treat of the history of:—(1) Banī Lays Ṣaffār; (2) Sāmānis; (3) Ġaznawis; (4) Ġāris; (5) Doylamis; (6) Saljāqs of Īrān, Kirmān, and Rōm; (7) Khwārazmshāhis; (8) Atābaks of Diyārbakr and Fārs. (9) Ismā'ilis of Magrib and Īrān.

Section 11 dealing with the history of the Atābaks of Lur Buzurg and Lur Kūchak.

Section 12 dealing with the genealogy of the Turkish tribes, genealogy of the house of Chingiz Khān, and the history of the Mughals of Īrān.

Bāb v.—Relating to the Mujtahids, Qāris (Readers of the Qurān), traditionists, Shaykhs, 'Ulamā and poets.

Bāb vi.—Giving an account of the author's native land Qazwin (it has been translated by M. Barbier de Meynard in the *Journal Asiatique*, 5<sup>e</sup> série, vol. x., pp. 257-295.)

Khâtimah.—Containing a description of genealogical tables, devised by the author to illustrate general history, is wanting.

Compare Hāj. Khal., vol. v., p. 177; J. Aumer, p. 68; Rosen, *Persian MSS.*, p. 52; Flügel, vol. ii., p. 63; Ethé, *Bodl. Lib. Cat.*, Nos. 26-30; Ethé, *India Office Lib. Cat.*, Nos. 19 and 20; Rieu, i., p. 80; Elliot, *History of India*, vol. iii., pp. 60-66.

Professor E. G. Browne has reproduced the work in facsimile from a MS. dated a.h. 857, with an introduction.

Written in fair Nasta'liq.

Not dated, apparently 17th century.

### No. 454.

fol. 215; lines 25; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{3}{4}$ .

The same.

A complete but hopelessly damaged copy of the same Tārikh-i-Guzidāh.

Written in a very minute Nasta'liq on thin paper.

The MS. is wormed and pasted with papers throughout.

Not dated, apparently 16th century.



No. 455.

fol. 284; lines 23; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4$ .

مجمّل فصیحی

## MUJMAL-I-FASÎHÎ.

A rare but slightly defective copy of a very valuable and interesting chronological compendium of prominent events; the births, deaths, and incidents of the lives of Muhammad and his companions, the Imâms, kings, eminent authors, poets and other renowned personages, given under each year in chronological order since the date of Muhammad's birth down to A.H. 845 = A.D. 1441.

A copy of the work is mentioned in Rosen, p. 111. The Asiatic Society, Bengal, possesses another copy.

Beginning:—

فصیصر عبارتی که در گردن جان نعویذ و شاخ اقبال تواند  
بود الح

After fol. 1<sup>b</sup>, fifteen folios are missing, as would appear from the original folio mark ۱۶ on the second folio which opens thus with the 28th year of the 'Âm-ul-Fil:—

سنه ثمان و عشرين عام الفیل — ولادت قاسم بن رسول الله  
از حدیقه الکبری —

From the second Maqâlah, which begins on fol. 4<sup>b</sup>, and treats of the events from the first year of the Hijrah to the author's time—

مثاله دوم از هجرت حضرت رسالت علیه که مبدء تاریخ بر  
آنست الی یومنا هذا —

it would appear that the author divided the work into two Maqâlahs, the first dealing with the events beginning with the first year of the 'Âm-ul-Fil, in which Muhammad was born, down to the fifty-third year of the 'Âm-ul-Fil, after which begins the Hijrah year. The first ten years of the Hijrah, after which the prophet died, are called by separate names, which, according to the author, were given to these years by the

prophet himself. These names are thus enumerated in the following Qit'ah on fol. 5:—

... بعد ازین تاریخ از هجرت نبوی خواهد بود— ده سال  
 بموجبی که درین قطعه مذکور شده و مید عالم علیه السلام هر  
 سال را نامی نهاده و درین سال دو قول گفته اند اول هجری و سنة  
 هجری و سنة الاذن بالرحیل نیز گفته اند — \* شعر \*

سال اول هجری آمد در دوم امر قتال  
 در سیوم تمیمی و چارم هست ازان ترفیه حال  
 شد زلزل پنج و استیناس شش گاه ضار  
 همجو استغلاب هشت و استوا هشتم مقال  
 ده برآمد در دهم حج الوداع مصطفی  
 یازده چون شد ز عالم کرد سید انتقال

The author, who generally calls himself Ahmad bin Muhammad, but is better known as Faṣīḥ-ul-Khawāfi, محمد بن محمد المشتهر به فصیح القوافی, thus traces his descent (fol. 225<sup>a</sup>) from Abū Imām al-Bāhili, who, according to some, was a companion of the prophet and died A.H. 81 = A.D. 700. See *Al-Ist'āb fī Ma'rifat-il-Aḥbāb* (Hyderabad Edn.), vol. ii., p. 633:—

فصیح الدین احمد بن جلال الدین محمد بن نصیر الدین یحیی  
 بن علاء الدین محمد بن ظهیر الدین ابو القاسم محمد بن جلال الدین  
 محمد بن نصیر الدین ابو القاسم بن ظهیر الدین محمد بن ابو القاسم  
 محمد بن احمد بن محمد بن ابو القاسم بن جلال الدین محمد بن  
 احمد بن ابی نصر علی بن محمد بن علاء الدین عیسی بن ابی بکر  
 بن ابو القاسم بن احمد بن محمد بن قتیبه بن ابو امامه صدی بن  
 عجلان بن وهب الباهلی —

He flourished during the time of Sulṭān Shāh Rukh (A.D. 807-850 = A.D. 1404-1447), and was not only an eye-witness of most of the



events he narrates, but also played a prominent part in the history of his time.

Unfortunately the preface breaks off immediately after the few lines devoted to the praise of God and the prophet. In the course of his narrative the author mentions himself several times. We learn that he was born in Herat, Jamādī I., A.H. 777 = A.D. 1375, and at the age of nineteen lost his father, Jalāl-ud-Dīn Muḥammad bin Naṣir-ud-Dīn Yahyā in A.H. 796 = A.D. 1393. In A.H. 807 = A.D. 1404 he and Amir 'Abd-ur-Raḥmān bin Ḥājī Sayf-ud-Dīn were sent to Samarqand to take possession of the royal treasury from 'Umar Shaykh; but being threatened with arrest by Sultān Khalīl they had to return. In A.H. 818 = A.D. 1415, the year in which his son Rukn-ud-Dīn Maḥmūd was born, he was offered the post of Diwān, to which he was appointed in the following year. In A.H. 821 = A.D. 1418 we find him suddenly dismissed from this service. In A.H. 825 = A.D. 1422, the year in which he lost his mother, he was sent to Kirmān to discharge the Diwānī functions of that place, whence he returned in the following year. Subsequently, in A.H. 828 = A.D. 1425, he was made the Diwān of Mirzā Bāysungar (d. A.H. 837 = A.D. 1434) (see Ḥabīb-us-Siyar, vol. iii., Juz. 3, p. 141), who in A.H. 832 = A.D. 1428, on his return from Ṣā'in to Herat, left the author in Simnān to look after some state affairs, and afterwards dismissed him from the Diwānship on the 20th of Ramaḍān, A.H. 836 = A.D. 1433, and put him in prison. In A.H. 838 = A.D. 1434, when plague was violently raging in Herat, the author left the place for Bākhār, and after staying there for two months came to Ādarbayjān in A.H. 839 = A.D. 1435. Under the year A.H. 845 = A.D. 1441 the author says that he was again put in prison on the 18th Jamādī II. and was liberated on the 4th Rajab, after which, on the 25th Dūl Hijjah of the same year, he got an introduction into Sultān Shāh Rukh's court and was handsomely rewarded by this king.

The history concludes with a Khātimah describing the author's birthplace, Herat:—

خاتمه در ذکر بعضی از احوال شهر هرات که مولد و مسکن  
کاتب العبد احمد بن محمد بن یحیی است —

Towards the end, fol. 272<sup>b</sup>, we find a separate portion, written in the same hand as the text itself, containing an enumeration of the names of the prophets, kings and dynasties from the earliest time to A.H. 928 = A.D. 1521. This portion, which seems to be the work of a later writer, is divided into the following four parts called صحیفه:—

صحیفه اول در ذکر انبیا علیهم السلام تا غایت انبیای بنی  
اسرائیل —

صهیفہ دوم از خاتم النبیا علیہ التبیۃ و النبا تا خایت ائمہ  
 معصومین علیہم السلام  
 صهیفہ میوم در ذکر ملوک عجم  
 صهیفہ چهارم در ذکر بنی امیہ و عباسیہ

The last king named is Sultân Rustum of the Âq-Quyunlû dynasty, who reigned from A.H. 897-902 = A.D. 1491-1496. Then follows another enumeration of the names of the prophets, the Imâms, and the kings of the various dynasties, with a passing allusion to their birth, duration of life or reign, and death, based on historical works enumerated in the MS. Like the preceding portion it is divided into several *Ṣahifas*.

Beginning on fol. 274<sup>b</sup>:—

مجمعی از تواریخ النبیا و سلاطین و ملوک طوائف کہ از دیوان  
 النسب و نظام التواریخ مسعودی و جامع المعارف حصینی و  
 بناکتی و طبری و گزیده و کتاب المعجم و جامع رشیدی و مختار  
 حافظ ابرو مذکور است بروایات مختلفہ مصرر شدہ مسطور  
 میگردد —

This portion breaks off with the name of the 'Abbaside Khalif Rāshid Billah, who succeeded Mustarshid Billah in A.H. 529 = A.D. 1135.

A fine copy. Written in a clear minute Nasta'liq, within gold and coloured ruled borders, with a full-page illumination at the beginning.

On fol. 271<sup>a</sup>, where the original history concludes with the description of Herat, the MS. is dated A.H. 993.



## No. 456.

fol. 387; lines 32-35; size  $17\frac{3}{4} \times 11\frac{3}{4}$ ;  $14\frac{1}{4} \times 8\frac{1}{2}$ .

## روضة الصفا

## RAUDAT-US-ŞAFÂ.

A general history from the creation of the world to the death of Sulţân Husayn Mirzâ Abul Ġâzi Bahâdur, who ruled over Persia from A.H. 873-911 = A.D. 1468-1505.

By Muĥammad bin Khâwand Shâh bin Maĥmûd, محمد بن خاوند شاه بن محمود.

- This work, the full title of which is روضة الصفا في سيرة الانبياء و الملوك و العلفا, was composed by the author at the desire of his patron, the celebrated Mir 'Alî Shîr Nawâ'î, to whom it is dedicated.

Beginning:—

- زيب فهرست لسنة مشاعر النبای عالی مکان و زینت لعبادة  
مجموعة مائر سلاطين گردون توان آت

The author, who is better known as Mir Khwând, belonged to an ancient noble Sayyid family of Bukhârâ. His father, Sayyid Burhânu-d-Dîn, an eminent scholar, emigrated to Balkh, where he died. Mir Khwând was born at the beginning of A.H. 837 = A.D. 1433, and spent the great portion of his life in Herat, where he secured the noble patronage of the aforesaid Mir 'Alî Shîr. According to the Ĥabîb-us-Siyar, vol. ii., pp. 198, 339, composed by the author's grandson, Khwând Amir, he died on the 2nd of Rajab, A.H. 903 = A.D. 1493.

For a detailed account of the author and his work the following may be consulted: S. de Sacy, Notice sur Mirkhond, in his *Mémoire sur les Antiquités de la Perse*; Jourdain, *Notices et Extraits*, vol. ix., pp. 117-274; Hammer, *Jahrbücher*, vol. 69; Anz. Blatt, pp. 37-49; Quatremère, *Journal des Savants*, 1843, pp. 170-176; Morley, *Descriptive Index*, pp. 30-38; Elliot, *History of India*, vol. iv., pp. 127-140. See also *Encyclopaedia Britannica*, 9th edition, vol. xvi., p. 449.

The work was lithographed in Teheran in A.H. 1270-74, and in Bombay in A.H. 1271. A Turkish translation was printed in Constantinople in A.H. 1258.

For editions and translations of different parts of the work see Morley, pp. 35, 36; Elliot, pp. 131-133, and Zenker, vol. i., pp. 104-106, vol. ii., p. 59.

For other copies see: Rieu, i., p. 87; J. Aumer, p. 72; Ethé, Bodl. Lib. Cat., Nos. 36-69; Ethé, India Office Lib. Cat., Nos. 24-75, etc.

The work is divided, as stated in the preface, into seven volumes, called *Qism* (the last of which is unfinished), and an appendix also known as the eighth volume. The fact that in the seventh volume many events are narrated which took place after the author's death leads us to doubt whether Mir *Khvānd* wrote any part of that last volume.

#### Contents:—

This copy comprises the first three volumes of the work:—

#### VOL. I.

From the creation of the world down to Yazdajird, the last king of the Sāsānian Dynasty.

#### VOL. II.

History of Muḥammad and the four *Khalifs*.

Beginning on fol. 128<sup>b</sup>:—

عنوان صحیفه مرادات و فهرست مجموعہ معادات آل الخ

#### VOL. III.

History of the Imāms and the *Khalifs* down to the last of the 'Abbaside *Khalifs*, A.H. 656 = A.D. 1258.

Beginning on fol. 291<sup>b</sup>:—

حمد و ثنای کہ مسبحان صلاہ اعلیٰ از ادای شہہ آن عاجز

اند الخ

Written in a fair Nasta'liq within gold and coloured ruled borders with an illuminated frontispiece at the beginning of each volume.

Dated A.H. 1015.

## No. 457.

fol. 347; lines 23; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4\frac{1}{4}$ .

The first volume of the *Raudat-us-Şafâ*.

A good old copy. Written in fair Nasta'liq within gold and coloured ruled borders, with a double-page 'Unwân. An index of the contents has been added by a modern hand in the beginning of the MS.

The last two folios are in a later hand.

Not dated, apparently 16th century.

## No. 458.

fol. 460; lines 18-22; size  $9\frac{1}{4} \times 6$ ;  $7 \times 4$ .

The same.

Another copy of the first volume of the *Raudat-us-Şafâ*.

Beginning as usual.

Written in ordinary Nasta'liq.

Dated the 47th regnal year, probably the forty-seventh year of Şah 'Âlam's reign (A.H. 1173-1221).

## No. 459.

fol. 246; lines 23; size  $12 \times 7\frac{1}{2}$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

The second volume of the *Raudat-us-Şafâ*, from Muhammad to the death of 'Alî in A.H. 40 = A.D. 661.

Beginning:—

عنوان صحیفه مرادات الخ



The MS. is badly damaged and worm-eaten.

Dated Rabi' I., A.H. 1051.

Scribe محمد باقر ابن قاضي عبد المؤمن

### No. 460.

fol. 342; lines 27; size  $16 \times 10\frac{3}{4}$ ;  $11 \times 6\frac{1}{2}$ .

A very neat old copy of the fourth and fifth volumes of the *Raḡdat-uṣ-Ṣafā*.

### VOL. IV.

Containing the history of the dynasties contemporary with the 'Abbasides.

Beginning:—

مستایش و نیایش مر پادشاهی را که کاتب فصاحت بیان خرد  
دانشوران از تصویر انشاء بیکرانیش چون قلم سرگردان آید

It is to be noticed that the first fifteen or sixteen lines of this copy do not correspond with those of the copies mentioned in other catalogues.

At the end of this volume, fol. 177<sup>v</sup>, the colophon is dated A.H. 994.

### VOL. V.

History of *Chingiz Khān*, his sons and successors, down to *Timūr*.

Beginning, fol. 179<sup>b</sup>:—

آرایش دیباچه مناقب و مآثر صدّاطین رفیع مقدار آید

The greater portion of the MS., fol. 1-116, 179-222, and 239-332, is in a later hand.

Written in a fine clear *Nasta'liq* within gold and coloured ruled borders, with an illuminated frontispiece at the beginning of each volume.



## No. 461.

fol. 429; lines 21; size  $10\frac{1}{4} \times 11$ ;  $9\frac{3}{4} \times 5\frac{3}{4}$ .

A good copy of the sixth and eighth volumes of the *Rauḍat-uṣ-Ṣafā*.

## VOL. VI.

The history of Timūr and his successors till the death of Sulṭān Abū Sa'īd, A.H. 873 = A.D. 1468.

Beginning:—

جواهر حمد و سپاس و لآلی شکر بیقیاس نثار بارگاه التّ

The seventh volume, which deals with the history of Sulṭān Ḥusayn, is wanting.

The eighth volume, or the geographical appendix, fol. 380<sup>b</sup>.

Beginning:—

عائمه در بدایع و صنایع و آنچه گماشته بکلك قدرت اوست

التّ

The following subscription at the end of vol. VI., fol. 379<sup>a</sup>, says that this copy was written by the order of نواب اصغر علي خان, in A.H. 1226.

حسب الارشاد نواب عالیجناب معاذ القاب رفیع الشان ذالوجود  
و الاحسان فرید عصر وحید الزمان نواب اصغر علي خان بهادر  
سالار جنگ ادام الله اقباله — در سنه مادم و العشرين و مائتان  
و الث من الهجرة النبویه — بید المذلب هاشم علي اعتتام  
پدیرفت —

The colophon is dated 25th Jamādi I., A.H. 1226.

Written in clear Nasta'liq within gold and coloured ruled borders, with an illuminated frontispiece at the beginning of each volume.

The headings are written in beautiful bold Naskh.

No. 462.

fol. 342; lines 17; size  $12\frac{1}{2} \times 8\frac{3}{4}$ ;  $8\frac{3}{4} \times 5$ .

تاریخ صدر جهان

## TÂRÎKH-I-ŞADR-I-JAHÂN.

A general history from the earliest times to the ninth century of the Hijrah.

Author: Fayḍ Ullah bin Zayn-ul-Âbidîn Banbâni, called Şadr-i-Jahân.

The preface is wanting in this copy, and in the colophon the work is called *تواریخ گجراتی*, a title which has been lately added to the word *کتاب*, in a different hand. Among the authorities quoted by Sarūp Chand Khatri in his *Ṣaḥih-ul-Akḥbār* (compiled in A.H. 1209 = A.D. 1794), this work is called "Tārīkh-i-Şadr-i-Jahân-i-Gujarātī," see Elliot, History of India, vol. viii., p. 314; while in the extracts transcribed from a copy of the work in the Paris Library for Sir H. Elliot, and preserved in the British Museum, Or. 1908, it is designated as *تاریخ صدر جهان*.

On fol. 336<sup>b</sup> the author, while recording the pilgrimage performed by Malik Nāṣir of Egypt in A.H. 719, designates himself—

فیض الله بن زین العابدین بن عسالم بنبائی المصاطب بملک  
القضاة صدر جهان

In the beginning, fol. 1<sup>a</sup>, the author makes incidental mention of the reigning king, Maḥmūd Shāh Bigarā, of Gujarāt (A.H. 863 = A.D. 1458–A.H. 917 = A.D. 1511)—

سلطان الاعظم شهنشاه عالم حجة الحق خليفة الله في الارض  
محمود شاه بن محمد شاه بن احمد شاه بن محمد شاه بن مظفر شاه  
جلد الله ملكه و ايد دولته —

and according to Rien, p. 1079, the author was engaged, A.H. 907 = A.D. 1501, in writing this work at Maḥammadābād, Bedar, where he was sent as ambassador by Maḥmūd Shāh.

A copy of the work is described in Rien, p. 86<sup>b</sup>.

## Contents:—

Maqālah I.—Divided into two Firqahs:—

(i) Ancient prophets, fol. 1<sup>a</sup>.

(ii) Pre-Islamitic kings, divided into four sections:—

- |                                       |                                      |
|---------------------------------------|--------------------------------------|
| 1. Pishdādīa, fol. 28 <sup>a</sup> .  | 4. Sāsānians, fol. 39 <sup>a</sup> . |
| 2. Kayānians, fol. 31 <sup>a</sup> .  | Tablā's of Yaman,                    |
| 3. Ashkānians, fol. 38 <sup>a</sup> . | fol. 53 <sup>a</sup> . History of    |
|                                       | Muḥammad, fol. 61 <sup>a</sup> .     |

Bāb ii.—History of the first four Khalīfs, fol. 139<sup>a</sup>. Banū Umayyah, fol. 182<sup>a</sup>. Banū 'Abbās, fol. 221<sup>a</sup>.

Qism iii.—History of the kings posterior to Islamism, divided into two Maqālat.

(i) In several Tabaqahs:—

- |  |                                       |
|--|---------------------------------------|
| 1. Saffāris, fol. 265 <sup>a</sup> .     | 7. Atāluks of Fārs,                   |
| 2. Sāmānis, fol. 266 <sup>a</sup> .      | Irāq and Ādar-                        |
| 3. Dayālimah, fol. 274 <sup>a</sup> .    | bayjān, fol. 311 <sup>a</sup> .       |
| 4. Subuktiginis, fol. 277 <sup>a</sup> . | 8. Kings of Egypt                     |
| 5. Saljūqis, fol. 284 <sup>a</sup> .     | and Syria, fol.                       |
| 6. Khwārazmshāhis, fol.                  | 321 <sup>a</sup> .                    |
| 303 <sup>a</sup> .                       | 9. Ismā'ilis, fol. 337 <sup>a</sup> . |

This copy ends with an account of رکن الدین خورشاه بن علاء الدین, the last king of the Ismā'ilis of Irān, who died in A.H. 654. It lacks the concluding portion of the history containing the biographical notices of the early Arab and Persian poets, the most eminent Ashāb, the great Tabi'in, the distinguished 'Ulamā, Lawyers and Shaykhs, who flourished from the second to the seventh century of the Hīrah. It may be remarked that the accounts of the Ismā'ilis kings given in this work agree in most places word for word with those of the Tārikh-i-Waṣṣāf (noticed later on), and it seems very possible that the author has abstracted these accounts from Waṣṣāf.

In the beginning all the sections before the history of Muḥammad have no rubrics.

Written in a careless Nasta'liq.

Dated, Sunday, the 8th of Dūl Hījāh, A.H. 1240.



## No. 463.

foll. 320; lines 21; size  $9\frac{1}{4} \times 6$ ;  $6\frac{1}{2} \times 3\frac{3}{4}$ .

## خلاصة الاخبار

KHULÂŞAT-UL-AKHBÂR.

A general history from the earliest times to A.H. 905 = A.D. 1499.

By Ġiyâş-ud-Din bin Humâm-ud-Din, surnamed Khwând Amîr,

غیاث الدین بن ہمام الدین الملقب بخواوند امیر.

The full title of the work is خلاصة الاخبار في بيان احوال اغيار.

Beginning:—

برترین گوهری کہ تاجداران کشور فصاحت و لغت نشینان خطبه  
بلاغت الخ

The author abridged this work from his maternal grandfather Mîr Khwând's well-known historical work Randat-us-Shafâ. It is a very excellent compendium of Asiatic history, written at the request of the celebrated Wazîr Mîr 'Alî Shîr.

For references to the work see: Morley, Descriptive Catalogue, pp. 38-42; Elliot, Biographical Index, p. 106, and History of India, vol. iv., p. 141; Hâj. Khal., vol. iii., p. 163; Rien, i., p. 96; Ethé, Bodl. Lib. Cat., Nos. 88-86; Ethé, India Office Lib. Cat., Nos. 76-73; G. Flügel, vol. ii., p. 68, etc.

A great portion of the work has been translated by Major David Price in his Retrospect of Mohammedan History.

The author, in his preface to the Habib-us-Siyar (noticed below) says that he commenced the work in A.H. 927 = A.D. 1521, when he was about forty-eight years of age, and we can, therefore, conclude that he was born (at Herat) in about A.H. 880 = A.D. 1475. From his early youth he was fond of historical works. He secured the patronage of Wazîr Mîr 'Alî Shîr, who placed his library, which consisted of most valuable works, in charge of the author, and thus he was able to collect stores of historical information. On several occasions Khwând Amîr was entrusted with public services, which he discharged with great credit. In A.H. 909 = A.D. 1503 he was sent by Sultân Badî-uz-Zamân on a diplomatic mission to Khusrâw Shâh, the chief of Kundûz, and subsequently he was appointed to the post of Şadr,

an office for some time held by his uncle. In A.H. 916 = A.D. 1510, when Shāh Ismā'il overthrew the power of the Uzbeks, Khwānd Amir went to Basht, a village of Garjistān or Georgia, and spent his time in literary pursuits. After sojourning there for a long time the author repaired in A.H. 934 = A.D. 1525 to India, and reached Āgrah on the 4th of Muharram, A.H. 935 = A.D. 1526, on which day he was received by the emperor Bābur. The author enjoyed the warm favour of this emperor, and accompanied him on his expedition to Bengal. On the death of Bābur the author attached himself to Humāyūn, in whose praise he wrote the Humāyūn Nāmah, which he brought down to the end of the year A.H. 941 = A.D. 1534. He accompanied Humāyūn to Gujarāt, and died there in A.H. 941 = A.D. 1534. According to his own desire his body was taken to Dihli and buried by the side of the celebrated saint Nizām-ul-Dīn Auliya and Amir Khusrāu, both of whom he had held in high veneration. Firishah, referring to our author's death, says thus:—

... و جنب آشیانی نزدیک برهانپر شده و آن مملکت را  
 زیر و زیر کرده بمندو آمد—دران آوان مولف کتاب عیب  
 السیر ملزم رکاب بود بمرض اسهال از جهان گذران در گذشته  
 برصفت ایزدی پیوست و حسب الوصیت نعش او را بدھلی  
 برده در جوار شیخ نظام الدین اولیا و امیر خسرو مدفون  
 گردانیدند—

The author's son Sayyid 'Abd Ullah Khān served under Akbar.

Besides the present work and the Humāyūn Nāmah, the author wrote several other works, *e.g.*, the Habīb-us-Siyar, the Makārim-ul-Akhlaq (A.H. 906 = A.D. 1500), the Dastūr-ul-Wuzarā (A.H. 915 = A.D. 1509), the Ma'āşir-ul-Mulūk, the Akhbār-ul-Akhyār, the Muntakhab-i-Tārikh-i-Wassāf, and the Jawāhir-ul-Akhbār. A work called the Garā'ib-ul-Asrār is also ascribed to him. See Elliot, *History of India*, vol. iv., pp. 142-43.

For a full account of the author's life see: Quatremère, *Journal des Savants*, 1843, pp. 386-394, and Elliot, *History of India*, vol. iv., pp. 141-45, and vol. v., p. 116. See also Reinaud, *Biogr. Univ.*, under Khondemyr.

The work is divided into a Muqaddimah, ten Maqālahs, and a Khātimah, as follows:—

Muqaddimah.—About the creation of the world, fol. 2<sup>b</sup>.

Maqālah I.—The prophets, fol. 4<sup>a</sup>.

Maqālah II.—The Greek philosophers, fol. 47<sup>a</sup>.



Maqālah III.—The early kings of Persia, viz., the Pishdādians, the Kayānians, the Ashkānians, and the Sāsānians. The Arab kings, viz., the Lakhmis, the Ḡassānians, and the Himyaris, fol. 50<sup>b</sup>.

Maqālah IV.—Muḥammad, fol. 82<sup>b</sup>.

Maqālah V.—The first Khalifs (Rāshidin) and the twelve Imāms, fol. 111<sup>b</sup>.

Maqālah VI.—The Khalifs of the Banū Umayyah, fol. 133<sup>a</sup>.

Maqālah VII.—The Khalifs of the Banū 'Abbās, fol. 153<sup>b</sup>.

Maqālah VIII.—Treating of the dynasties contemporary with, or subsequent to the 'Abbāsides, viz., the Tāhiris on fol. 185<sup>a</sup>; the Ṣaffāris on fol. 186<sup>b</sup>; the Ṣāmānis on fol. 188<sup>a</sup>; the Âl-i-Buwayh on fol. 192<sup>a</sup>; Qābūs bin Waṣṣmagir on fol. 197<sup>b</sup>; the Ḡaznawis on fol. 198<sup>b</sup>; the Ismā'ilis of Magrib on fol. 204<sup>b</sup>; the Ismā'ilis of Irān on fol. 207<sup>a</sup>; the Saljūqis on fol. 211<sup>b</sup>; the Khwārazmshāhis on fol. 225<sup>b</sup>; the Atābaks of Mausil on fol. 235<sup>b</sup>, of Âdarbāijān on fol. 236<sup>b</sup>; of Fārs on fol. 237<sup>a</sup>, and of Luristān on fol. 239<sup>b</sup>; the Qarākhītā's on fol. 240<sup>a</sup>; the Al-i-Muẓaffar on fol. 242<sup>a</sup>; the Sarbadārs on fol. 254<sup>a</sup>; the Ḡaris on fol. 257<sup>a</sup>.

There is a large lacuna after fol. 257. The history of the Ḡaris breaks off with an incomplete account of سلطان علاء الدين حسين جهانسوز, and on fol. 258<sup>a</sup> the MS. abruptly opens with the account of Mirzā Sultān Abū Sa'id's treaty with Mirzā Jahān Shāh; so that the latter portion of the eighth Maqālah, the whole of the ninth Maqālah, and the first portion of the tenth Maqālah, are missing.

The history proper in the text ends with the second accession of Sultān Ḥusayn in A.H. 875 = A.D. 1470, but some meagre notices relating to the sons of Sultān Abū Sa'id down to A.H. 905 = A.D. 1499 are found at the conclusion of the tenth Maqālah. The latest event mentioned is that of the death of Sultān Ḥusayn Bahādur Khān and the joint reign of Badī'uz-Zamān and Muẓaffar Ḥusayn Mirzā.

The Khātimah dealing with the description of Herat, which is followed by the biographical notices of the contemporary eminent persons, begins on fol. 281<sup>a</sup>.

This old and correct copy is written in beautiful minute Nasta'liq, within gold-ruled borders.

Dated A.H. 966.



## No. 464.

foll. 475; lines 29; size 11 × 6; 8 × 4.

حبيب السير

## HABÎB-US-SIYAR.

A general history from the creation of the world to A.H. 930 = A.D. 1523.

By Ġiyâş-ud-Dîn bin Humâm-ud-Dîn, surnamed Khwând Amîr, غياث الدين بن همام الدين الملقب بخواند امير. (See above, No. 463).

Beginning:—

لطائف اخبار لآلئ نهار انبياء عالي مقدار و هرايف آثار  
سلططين ذوي الاقتدار الخ

The author wrote the present work subsequently to his historical work entitled احوال اخبار في بيان احوال. (See above).

The full title of the present work is حبيب السير في اخبار افراد البشر.

The author undertook the compilation at the desire of his patron, Ġiyâş-ud-Dîn Muḥammad bin Yâsuf-ul-Ḥusaynî, who enjoyed the warm favour of Sultân Ḥusayn and of his successors, Badî'uz-Zamân and the Uzbek Shaybânî. When he was engaged in writing the first volume, it happened that his patron, who about that time had been appointed Qâdî of Khurâsân and administrator of Herat by Shâh Ismâ'il Şafawî, was killed by Amîr Khân. This took place in A.H. 927 = A.D. 1521. Having lost his patron the author gave up all hopes of completing the work; but in the same year, when Karîm-ud-Dîn Ḥabîb Ullah, a good scholar and historian, was entrusted with the administration of Herat, the author got an introduction to him and received encouragement to continue his work. He entitled the work Ḥabîb-us-Siyar after Ḥabîb Ullah, and brought down his account of the reigning sovereign Shâh Ismâ'il to Rabi' I, A.H. 930 = A.D. 1524. In that year he probably completed this work. There are two chronograms at the end of the third volume, viz. خبر از جهانيان and آثار الملوك و الانبيا. Mr. Elliot (Bib. Index, vol. i., p. 122), however,

but on the authority of only one MS., states that the author did not complete his work until A.H. 935 = A.D. 1528.

For other copies see Rieu, i., p. 98; Morley, Descriptive Catalogue, p. 42; Ethé, Bodl. Lib. Cat., Nos. 70-82; Ethé, Ind. Office Lib. Cat., Nos. 79-98; G. Flügel, ii., p. 70; J. Aumer, p. 75; etc.

Printed: Tihirân, A.H. 1271; Bombay, A.H. 1273.

Although the work is an abridgement of the *Randat-uş-Şafâ*, it contains accounts of several dynasties omitted in that work. After treating of a dynasty the author gives biographical notices of eminent persons of the time. These are not to be found in *Randat-uş-Şafâ*.

The whole work is divided into three volumes (مجلد), each subdivided into four chapters (جزء).

The present copy consists of the first two volumes of the work:—

#### Vol. I.

Introduction (افتتاح) about the creation, Iblis, the Jinns, etc., fol. 6<sup>a</sup>.

Chapter i.—History of the prophets and philosophers before Islâmism, fol. 9<sup>b</sup>.

Chapter ii.—History of the kings of Arabia and Persia before Muḥammad, fol. 96<sup>b</sup>.

Chapter iii.—History of Muḥammad, fol. 158<sup>b</sup>.

Chapter iv.—History of the first four *Khalifs*, fol. 232<sup>a</sup>.

#### Vol. II.

Beginning:—

الصد لله الذي جعل للنبيين لسان صدق عليا و ابعث في  
الاميين رسولا آتيا

Chapter i.—History of the twelve Imâms, fol. 306<sup>b</sup>.

Chapter ii.—History of the Umayyade *Khalifs*, fol. 362<sup>a</sup>.

Chapter iii.—History of the 'Abbaside *Khalifs*, fol. 406<sup>b</sup>.

The fourth chapter, which deals with the history of the dynasties contemporary with the 'Abbaside *Khalifs* (from the Tâhiris to the *Khwârazmshâhis*), is wanting.

Written in a clear minute *Naskh* within gold and coloured ruled borders, with an illuminated frontispiece at the beginning.

Not dated, apparently 17th century.

## No. 465.

fol. 410; lines 25; size  $12\frac{1}{2} \times 8$ ;  $8\frac{1}{2} \times 4$ .

The first volume of the *Ḥabīb-us-Siyar*.  
Beginning as above.

*Iftitāḥ*, fol. 5<sup>v</sup>.

Chapter i., fol. 9<sup>v</sup>.

Chapter ii., fol. 110<sup>b</sup>.

Chapter iii., fol. 183<sup>v</sup>.

Chapter iv., fol. 290<sup>b</sup>.

Towards the end the MS. is damaged and pasted with papers. Most of the headings pertaining to the fourth chapter are omitted. The original folios are mounted in new margins.

- Fine old copy. Written in a learned Nasta'liq hand.
- Not dated, apparently 11th century A.H.

## No. 466.

fol. 378; lines 25; size  $10\frac{3}{4} \times 7\frac{1}{4}$ ;  $7\frac{1}{2} \times 4\frac{1}{4}$ .

The third chapter of the third volume of the *Ḥabīb-us-Siyar*, dealing with the history of *Timūr* and his descendants down to the author's own time, with memoirs of eminent persons who flourished during the time of *Sultān Ḥusayn Mirzā*.

Beginning:—

ای نام تو زیب نامه فتح و ظفر  
وی ذکر تو عنوان سخن را زیور  
هرگز نشود کسی بافسر سرور  
تا دست حمایت نیاید بر سر

The chapter is introduced by the following heading:—

جزو سیم از مجلد ثالث در ذکر صادرات افعال و واردات



احوال حضرت صاحبقران امیر تیمور گورگان و بیان شمه از وقایع  
ایام اقبال اولاد و احفاد آن پادشاه گیتی ستان تا این زمان —

This valuable old and correct copy has been collated throughout, and bears numerous traces of correction and amplification, e.g. the following note regarding Mu'in-ul-Farāhī (*d.* A.H. 907 = A.D. 1501) is added in a different but old hand on the margin, fol. 343<sup>b</sup>:—

و تفسیر بصرالدرر و اسرار فاتحه و روضة الواعظین و تفسیر  
سورة یوسف . . . از تصنیفات اوسف

An index of the contents, dated A.H. 1141, has been added at the beginning of the MS. by one 'Abd Ullah.

Written in a learned Nasta'liq hand.

#### No. 467.

fol. 208; lines 25; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

The fourth chapter of the third volume of the *Ḥabīb-us-Siyar*, dealing with the history of *Shāh Ismā'il Ṣafawī* brought down to A.H. 930 = A.D. 1523.

Beginning:—

جزو چهارم از مجلد سیوم در ذکر طلوع آفتاب دولت و اقبال  
شاهی و بیان اختصاص یافتن آن حضرت باصناف الطاف عنایت  
الهی —

ای یافته از منزل مه تا ماهی  
ذرات جهان از کرم آگاهی  
از شاه و گدا هرکه تو او را خواهی  
بر فرق لاهی افسر شاهنشاهی

The biographical appendix begins on fol. 140<sup>b</sup>.

The Khâtimah, dealing with the description of the inhabited quarters of the globe and its curiosities, begins on fol. 152<sup>a</sup>.

Written in ordinary Nasta'liq.

Not dated, apparently 18th century.

No. 468.

fol. 243; lines 23; size 13 × 8½; 9½ × 5½.

تاریخ ابوالخیر خانی

# TÂRÎKH-I-ABUL KHAYR KHÂNÎ. ✓

A general history from the creation of the world down to the 10th century of the Muhammadan era, with a long account of the reign of Abul Khayr Khân of Qipchâq, written by command of the Uzbek, king Kûchikûnjî's son, Abul Gâzi Sulţân 'Abd-ul-Laţîf Bahâdur Khân, who succeeded his brother, 'Abd Ullah on the throne of Mâwarâ-un-Nahr in A.H. 947 = A.D. 1540 and died A.H. 959 = A.D. 1551.

By Mas'ûdi bin 'Uşmân Kâhistânî, مسعودی بن عثمان کوهستانی.

Beginning:—

جواهر حمد و مہاس بیقیاس کہ شہسوار عقل بسرحد النج

Abul Khayr Khân, after whom the work is named, was the son of Daulat Shaykh Oghlan, and a descendant of Jâjî, son of Chingîz Khân. He was the founder of the Uzbek dynasty, and was born, as stated by the author of the present work, fol. 214<sup>b</sup>, in A.H. 816 = A.D. 1413.

حضرت ابو الفیرخان در تاریخ صدہ ست و عشر و ثمانمایہ . . .

از صغری عدم بملکت وجود قدم نهاد

He added Khwârazm to Qipchâq in A.H. 839 = A.D. 1436, and died, according to the present author, fol. 241<sup>a</sup>, in A.H. 874 = A.D. 1469, at the age of fifty-seven.

و در پنجاه و هفت سالگی در تاریخ سنه اربع و سبعین و  
ثمانیة . . . شاهباز بلند پرواز روح پر فتوحش میل بجانب  
اعلیٰ علیین نموده —

See De Guignes, iv., pp. 432-35; Senkowski, Supplément à l'histoire des Huns, p. 18; Hammer, Geschichte der Goldenen Horde, p. 397; Erskine, History of India under Baber, vol. i., p. 29; and Abulgasi, Histoire Généalogique des Tatars, Leyde, pp. 499-514.

In the lengthy preface the author, after praising God, the Prophet, the first four *Khalifs*, and others, showers praises upon his sovereign, Abul Gâzi Sulṭān 'Abd-ul-Laṭif Bahâdur *Khân*, at whose command he wrote the present work.

Although Dr. Rieu, p. 103<sup>a</sup>, while noticing a copy of this work, remarks: "(The *Tārīkh-i-Abul Khayr Khānī*) contains no reference to the author's sources," we find that the author mentions several times the following works:—

fol. 80<sup>a</sup>, 84<sup>a</sup>, 94<sup>b</sup>, 102<sup>b</sup>, 142<sup>b</sup>.

تاریخ بیاکفی

fol. 85<sup>a</sup>, 100<sup>b</sup>, 102<sup>b</sup>, 105<sup>b</sup>.

طبقات ناصری

fol. 94<sup>a</sup>.

شاهنامه

fol. 140<sup>b</sup>.

تاریخ جهانکشی

fol. 40<sup>b</sup>.

جامع الصکایات

fol. 176<sup>b</sup>.

تاریخ آل مظفر

#### Contents:—

Preface, fol. 1<sup>b</sup>.

Adam and the ancestors of Muḥammad, fol. 7<sup>b</sup>.

Muḥammad, fol. 17<sup>a</sup>.

Ṭabaqah I. The early *Khalifs* and the twelve Imāms, fol. 21<sup>a</sup>.

Ṭabaqah II. Banū Umayyah, fol. 33<sup>b</sup>.



امرای بنی امیه چهارده تن بوده اند—مدت ملک ایشان  
نود و یک سال و یک ماه و بیست روز بوده—

*Tabaqah III. The 'Abbaside Khalifs down to Al-Musta'sim Billah*  
(A.H. 640-656 = A.D. 1242-1258), fol. 35<sup>a</sup>.

طبقه سیوم خلفای بنی عباس و ایشان سی و هفت تن اند  
مدت خلافت ایشان پانصد و بیست و سه سال و یازده ماه و  
یکروز بوده—

On fol. 47<sup>b</sup> the author says that although some of the Persian kings, the Kayânians, the Pishdâdis, and the Sāsānis, reigned before the first *Khalifs* (خلفای راشدین) and the 'Abbasides, he, on account of the family connection between them and the Prophet, has given them precedence.

- The early kings of Persia, from Kayāmurş to Yazdajird, fol. 47<sup>a</sup>.  
The Šaffāris, fol. 103<sup>b</sup>.

ایشان سه تن اند—مدت سلطنت ایشان چهل سال و پنج  
ماه

- The Sāmānis, fol. 104<sup>b</sup>.  
The Ġaznawis, fol. 105<sup>b</sup>.  
The Saljūqis, fol. 115<sup>b</sup>.

چهارده تن اند—مدت سلطنت و ایام ایالت و شوکت ایشان  
صد و سی و هفت سال و نه ماه بوده

*Chingiz Khān* and his successors down to the accession of *Timūr Qā'n* in A.H. 694 = A.D. 1295, fol. 140<sup>a</sup>. The history of *Chingiz Khān* begins with an account of his ancestors. Space for the heading is left blank.

After fol. 158, four folios are placed in wrong order. The right order should be: 158, 162, 160, 161, 159, after which the correct order is maintained.

*Hulākā Khān* and his successors, fol. 160<sup>b</sup>. This section is brought down to the account of *Sultān Aḥmad Jalā'ir*, who was defeated and killed in Tabriz by the Turcoman *Qarā Yūsuf* in A.H. 813 = A.D. 1410.

This date is expressed here, fol. 187<sup>a</sup>, by the following chronogram, composed at the request of *Sultān Shāh Rukh* by one *Khwājah 'Abd-ul-Qādir Mūsīqīdān*, or musician, خواجہ عبد القادر موسیقی دان,

who for some time was attached to the service of the aforesaid Sultān Aḥmad Jalā'ir:—

عبد القادر دیده مردم خون ریز  
با دور سپهر نیست جای ستیز  
کان مهر سپهر سرور را ناگاد  
تاریخ وفات گشته قصد تبریز

This chronogram is also found in the *Mujmal-i-Faṣīḥi* (noticed above) under the year A.H. 813, fol. 257<sup>b</sup>.

The author then gives a list of the names of the sons and descendants, called *شعبه* or branch, and of the nobles of *Chingiz Khān*.

History of Timūr and his descendants, on fol. 196<sup>a</sup>. This section gives a short history of Timūr and his descendants, with an account of the battle between Sultān Ḥusayn and Mirzā Abū Bakr bīn Sultān Abū Sa'id, who was killed by the former.

The author devotes the remaining portion of the work to the history of Abul Khayr Khān, which he treats as a fresh piece, commencing it with *حمد* and *نعت*—a system usually observed by Muhammadan writers in the beginning of a book.

Beginning on fol. 213<sup>a</sup>:—

الصدق لله الذي العزيز الغفار الواحد الثمار والصلوة والسلام  
علي نبي المختار وآله الأبرار واصحابه الأخيار—

After dealing at some length with Abul Khayr Khān's birth, which took place in A.H. 816 = A.D. 1413, and his accession, the author relates the following:—

Account of a battle between Maḥmūd Khwājah and Abul Khayr Khān, in which the former was routed and killed, fol. 221<sup>a</sup>. Abul Khayr Khān became the master of a great treasure, that had been preserved in the Fort of Khwārazm by its former governors. The author says that he learnt this fact from Siviuj Khān, son of Abul Khayr Khān.

The defeats of Maḥmūd Khān and Aḥmad Khān by Abul Khayr Khān at *Ikritāb* *ایکری توب*, fol. 223<sup>a</sup>.

Account of the battle in which Muṣṭafā Khān was routed by Abul Khayr Khān, fol. 225<sup>a</sup>.

Abul Khayr Khān's expedition against the fortress of *Siḡuāq*, fol. 226<sup>a</sup>.



The arrival of Abū Sa'id Mirzā at the Khān's court, fol. 227<sup>b</sup>. It is said here that Abul Khayr Khān received Abū Sa'id Mirzā with great honour, and helped him in the conquest of Samargand. In this conflict 'Abd Ullah bin Ibrāhīm Sultān, the King of Samargand, was killed on the 10th Jamādi I, A.H. 855 = A.D. 1452, and Abul Khayr Khān placed the government of Samargand in the hand of Abū Sa'id. The author narrates here the following interesting incident:—It is said that at this time, when Abul Khayr Khān had taken up his position on the battlefield, the heat of the sun was unbearable; so he ordered the Yadahchis, یده چیان (persons who produce rain by means of a stone called Yadahchi), to work with their stones, and the result, as expected, was that the sky suddenly became cloudy and rain began to fall in showers:—

چون آجماعت (یده چیان) بعمل یده مشغول شدند و سنگها  
را در کار آوردند بشرمان رب العالمین . . . ابر آسمانی در  
تابستان چون صاحب نیسانی باریدن آغاز نهاد —

Abul Khayr Khān's march against the King of Qilmāq, called here اورزلیبور تایشی پادشاه قیلماق, who retreated after making a treaty with the Khān, fol. 234<sup>b</sup>.

The author, after rapidly passing over the latter part of Abul Khayr Khān's reign, closes his narration with the record of the Khān's death in A.H. 874 = A.D. 1469, at the age of seventy-five. The author then enumerates the children of Abul Khayr, with a short account of those who reigned in Samargand and Khurāsān, e.g. Muḥammad Shaybānī Khān (A.H. 906–916 = A.D. 1500–1510); Abul Khayr Khān Sīvinj, son of Abul Khayr Khān, who came to take possession of Samargand, but resigned it to his brother, Abul Maṣṣūr Kūch-Kūnījī Khān; the latter's son, Sultān Abū Sa'id Bahādur; Abul Gāzī 'Abd-ul-Laṭīf Bahādur Khān, by whose order the author wrote the present work; 'Abd Ullah Sultān, brother of 'Abd-ul-Laṭīf, who was proclaimed in Turkistan.

The work seems to be very rare. One copy is mentioned only in Rien, p. 102.

The present copy is fine, old and correct.

In the following colophon, at the end, the scribe, who calls himself Hafiz Bukhārī, says that he completed the transcription of this copy on Monday, the 2nd of Ramadān, A.H. 999:—

تمام شد این کتاب تاریخ حضرت ابو الصیر خانی بتائید و  
مدد آسمانی . . . بخط فقیر الصیر خاکساری و قلم شکسته بسته



حافظ البخاري در روز دوشنبه دوم شهر رمضان المبارک بموافق  
و لاحق توشقان بيل سنه ۹۹۹ در ايامي که عزلت اختيار کرده  
در نشيمن قناعت بقصبة پيرمست موطن بود صورت تحرير  
يافت —

Spaces (probably for illustrations) are left blank in many places.

Several notes and 'Arḍ-didāhs on the fly-leaf at the beginning have been effaced by some mischievous hands.

Written in a clear bold Nasta'liq.

### No. 469.

fol. 169; lines 17; size  $9 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

لُبُّ التَّوَارِيخِ

### LUBB-UT-TAWÂRĪKH.

A general history from the earliest times to A.H. 948 = A.D. 1541.

By Yahyâ bin 'Abd-ul-Latif ul-Husayni ul-Qazwini, يحيى بن عبد اللطيف الحسيني القزويني.

Beginning:—

حمد و سپاس مر خدای راست که سلاطین جهان بر آستانه  
عظمتش کمینه پندگاند —

Amir Yahyâ bin 'Abd-ul-Latif, to whom Hāj. Khal., vol. v., p. 307, gives the name of Ismâ'il bin 'Abd-ul-Latif, and who in the Ma'aşir-ul-Umarâ is called Mir Yahyâ Husayni Sayfî, belonged to the Sayfî branch of the Qazwini Sayyida. According to a notice at the end of Ricu's copy of this work (Add. 23,512), the author was born in A.H. 885. His biographers agree in remarking that the author was so exceptionally well-versed in the knowledge of history, that he knew by heart the date of every important event from the Hijrah to his own time. He

was a great favourite of Shāh Tahmāsp, who treated him with such honour and distinction that his enemies, being jealous of his position, poisoned the king's mind by representing that Yahyā and his son, 'Abd-ul-Latīf, were the leading men among the Sunnis of Qazwin. So he was imprisoned at Isfahān by the imperial order in A.H. 960 = A.D. 1553, and died there on the 23rd Rajab, A.H. 962 = A.D. 1555, at the age of seventy-seven. Hāj. Khal. fixes the author's death in A.H. 960 = A.D. 1553. His son Mir 'Abd-ul-Latīf, who came to India and was appointed by Akbar as his tutor, died at Sikrī in A.H. 971 = A.D. 1563, while his other son, 'Alā-ud-Daulah, better known as Kāfī, is, as we know, the author of the excellent biographical work, called Nafā'is-ul-Ma'āṣir. The celebrated Naqib Khān (d. A.H. 1023 = A.D. 1623), who held high manṣabs under Akbar and Jahāngīr and married two of his consins into the royal family, was the grandson of the present author.

For the author see: Haft Iqlim; Ma'āṣir-ul-Umarā; Blochmann's Ā'in-i-Akbarī, vol. i., p. 447. The work has been described by Sir H. M. Elliot, Biographical Index, p. 134, and History of India, vol. iv., pp. 293-297; some extracts are to be found in Dorn, Asiatisches Museum, p. 670, and Mélanges Asiatiques, vol. i., p. 3. A Latin translation, with the title "Medulla Historiarum," was published in A. F. Bäsching's "Magazin für die neue Historie und Geographie," vol. xvii., Halle, 1783.

\* See also Rieu, i., p. 104; G. Flügel, ii., p. 71; Cat. Codd. Or. Lugd. Bat. iii., p. 6; Krafft, p. 87; Ethé, Bodl. Lib. Cat., Nos. 88-95; Ethé, Ind. Office Lib. Cat., Nos. 101-103; Hāj. Khal., v., p. 307.

✓ The work was written, as stated in the preface, by the desire of Prince Abu'l Faṭḥ Bahrām Mirzā, the fourth son of Shāh Ismā'il Ṣafawī, and was completed on the 20th Dul-Hijjah, A.H. 948 = A.D. 1541; but like the copy mentioned in Rieu (Add. 23,512), p. 105<sup>b</sup>, it contains several accounts of a later period which are foreign to the original; for instance, the death of the emperor Humāyūn in A.H. 936 = A.D. 1529, which is followed by a very short account of the reign of Akbar, who is spoken of in the present tense, and his conquests extending from Bengal to Badakhshān and from Gujarāt to the mountain of Sawālik. Moreover, several notes relating to the birth and death of distinguished men and royal personages, and other events of historical importance, are given on the margins in a different hand; e.g., the last note on the margin of fol. 168<sup>a</sup>, relating to Bahrām Mirzā, of whom it is said, that he died on Thursday night, the 19th of Ramaḍān, A.H. 956 = A.D. 1548, and that his body was sent to Mashhad for interment.

#### Contents:—

The work is divided into four parts called qism, with many subdivisions, as follows:—



## QISM I.

In two Fāsils.

1. Muḥammad, on fol. 3<sup>b</sup>:—

فصل اول در ذکر حضرت محمد مصطفی صلی الله علیه و آله  
و سلم—ولادت آنحضرت روز جمعه وقت طلوع آفتاب هشتدهم  
ربیع الاول و بروایت عامه روز دوشنبه بعد از طلوع صبح صادق  
دوازدهم ربیع الاول عام الثیل در عهد کسری نوشیروان عادل  
در مکه مبارک شرفه الله تعالی بوده —

2. The twelve Imāms, fol. 8<sup>b</sup>:—

فصل دوم در ذکر ائمه هدا علیهم التحیه و الشا و ایمان  
دوازده امام اند —

## QISM II.

Kings anterior to Islāmism, divided into four Fāsils.

1. Pishdādis, on fol. 19<sup>a</sup>:—

فصل اول در ذکر پیشدادیان — یازده تن — مدت ملکشان  
دو هزار و چهار صد و پنجاه سال —

2. Kayānians, fol. 22<sup>a</sup>:—

فصل دوم در ذکر کیانیان — ده پادشاه — مدت ملکشان  
هفتصد و سی و چهار سال

3. Mulūk-ut-Tawā'if, fol. 26<sup>b</sup>:—

فصل سیوم در ذکر ملوک طوایف از عهد اسکندر تا زمان  
اردشیر بابکان — مدت سیصد و هژده سال . . . و ایشان سه  
فرقه که بیست و یک پادشاه بودند از دیگران بزرگتر بودند —  
فرقه اول ابطش رومی . . . مدت چهار سال مباشر بود —  
. . . فرقه دوم اشکانیانند — دوازده پادشاه و مدت ملکشان



صد و شصت و پنج سال . . . فرقهٔ میوم اشکانیانند . . . هشت  
پادشاه مدت ملکشان صد و پنجاه و سه سال

4. The Sāsānis, fol. 25<sup>a</sup>:—

فصل چهارم در ذکر ماسالیان که ایشانرا کامیره خوانند می  
و یک پادشاه بودند مدت ملکشان پانصد و سی و یک سال

### QISM III.

The post-Muhammadian rulers, in three Maqālahs and six Bābs.

1. The four Khalīfs, fol. 36<sup>b</sup>:—

مقالهٔ اول در ذکر خلفای راشدین ابو بکر و عمر و عثمان  
و علی

2. Banū Umayyah, fol. 37<sup>a</sup>:—

مقالهٔ دوم در ذکر امثیالی بنی امیه — چهارده تن — مدت  
حکومت شان نود و یک سال

3. Banū 'Abbās, fol. 41<sup>b</sup>:—

مقالهٔ میوم در ذکر خلفای بنی عباس بن عبد المطلب —  
و ایشان سی و هشت کس اند — مدت دولت شان پانصد و بیست  
و چهار سال

Bāb i.—Kings of Īrān, contemporary with the 'Abbasides, fol. 49<sup>a</sup>:—

باب اول در ذکر طغثات سلاطین ایران که در زمان بنی عباس  
متصدی امر سلطنت بوده اند —

This Bāb consists of the following eleven chapters:—

1. The Tāhīris, fol. 49<sup>a</sup>:—

فصل اول در ذکر طاهریان و ایشان پنج تن بودند

2. The Šāffāris, fol. 50<sup>b</sup>:—

فصل دوم در ذکر صفاریان — از ایشان سه کس سلطنت رسیده  
— مدت حکومت شان سی و چهار سال

3. The *Sāmānis*, fol. 52<sup>a</sup>:—

فصل سیوم در ذکر سامانیان — مدت ملک ایشان صد و  
دو سال و شش ماه —

4. The *Gāznawis*, fol. 53<sup>b</sup>:—

فصل چهارم در ذکر غزنویان — عدد ایشان چهارده تن  
مدت ملکشان صد و پنجاه و پنج سال

5. The *Gūris*, fol. 55<sup>b</sup>:—

فصل پنجم در ذکر غوریان پنج تن مدت ملکشان شصت و چهار  
سال —

6. The *Buwayhis*, fol. 56<sup>b</sup>:—

فصل ششم در ذکر آل بویه — عدد ایشان هفتده نفر — مدت  
ملکشان صد و بیست و هفت سال

7. The *Saljūqis*, fol. 61<sup>a</sup>:—

فصل هفتم در ذکر سلجوقیان — ایشان چهارده نفر اند مدت  
ملک شان صد و شصت و یک سال

8. The *Khwārazmshāhis*, fol. 68<sup>a</sup>:—

فصل هشتم در ذکر خوارزم شاهیان و ایشان نه نفر اند مدت  
ملکشان صد و سی و هشت سال

9. The *Atābaks*, fol. 70<sup>b</sup>, divided into three sections called

شعبه:—

(1)

شعبه اول بقارص و ایشان معروف اند بسغریان — عدد ایشان  
زیاده است — مدت ملک شان صد و بیست سال

(2) fol. 72<sup>a</sup>.

شعبه دوم بشام و دیار بکر — نه تن — مدت ملک شان صد و  
هفتاد و هفت سال

(3) fol. 73<sup>b</sup>.

شعبه سیوم بعراق و آذر بایجان و از ایشان شش تن بحکومت  
رسیدند

10. The *Ismā'īlīs* of *Magrīb* and of *Īrān*, fol. 75<sup>a</sup>:—

فصل دهم در ذکر اسماعیلیان مغرب اند . . . و ازین طایفه  
بعضی که در مغرب و مملکت مصر و شام پادشاهی کردند چهارده  
تن اند — مدت ملکشان دویست و شصت و شش سال

11. The *Qarākhītā'īs* of *Kirmān*, fol. 80<sup>a</sup>:—

فصل یازدهم در ذکر سلاطین قراخطای بکرمان — نه تن مدت  
ملکشان هشتاد و شش سال

There is a lacuna after fol. 80 and the section breaks off abruptly with an incomplete account of قطب الدین سلطان حجاج بن سلطان حجاج, the fourth ruler of the *Qarākhītā'īs* of *Kirmān*.

Bāb ii.—The *Mughals* from *Chingiz Khān* to *Abū Sa'id*. The accounts of the first four kings of this line, viz. *Chingiz Khān*, *Uqtai Khān*, *Kayūk Khān* and *Mangū Khān* are missing owing to the lacuna after fol. 80, and the narrative is as abruptly resumed in the reign of *Hulākū Khān* on fol. 81<sup>a</sup>.

Bāb iii.—*Mulūk-ut-Ṭawā'if* or local dynasties which succeeded *Abū Sa'id* in *Īrān*, divided into five chapters (فصل):—

1. The *Chūpānis* on fol. 89<sup>a</sup>.
2. The *Īlkānis* on fol. 91<sup>b</sup>.
3. *Amīr Shaykh* *Abū Ishāq Īnǧū* and the *Muzaffaris*, in two *maqālahs*, viz. *Abū Ishāq* on fol. 94<sup>a</sup>, and the *Muzaffaris* on fol. 96<sup>a</sup>:—

مقاله دوم در ذکر مظفریان و ایشان هشت تن اند مدت ملکشان  
هشتاد و دو سال —

4. The *Kurts* on fol. 103<sup>a</sup>:—

فصل چهارم در بیان احوال ملوک کورت — هشت تن مدت  
حکومت شان صد و سی سال



5. The Sarbadârs, fol. 108<sup>a</sup>:—

فصل پنجم در ذکر سربداران دوازده تن مدت حکومت شان  
می و پنج سال

Bâb iv.—Timûr and his successors, fol. 112<sup>b</sup>. The accounts of Humâyûn (fol. 128<sup>a</sup>) and Akbar (fol. 129<sup>b</sup>) are added to this Bâb.

Bâb v.—The Turkish Kings, i.e. the Qarâquyânîs and the Aq-quyânîs.

There is a lacuna after fol. 131<sup>b</sup> and the accounts after the history of Sultân Husayn Mirzâ, belonging to Bâb iv., and those before the history of Mirzâ Jahân Shâh, belonging to Bâb v., are missing.

Bâb vi.—The Uzbeks of Mâwarâ-un-Nahr and Khurâsân from A.H. 900 = A.D. 1494, to the date of composition, on fol. 144<sup>a</sup>:—

باب ششم در ذکر سلاطین شیبانی که لشکر ایشانرا از یک  
گویند و ایشان بعد از سنه تسعمایه بترکستان و ماوراء النهر و  
خراسان آمدند —

#### QISM IV.

The Şafawîs, on fol. 147<sup>a</sup>.

The author concludes this section with a short account of the reign of Shâh Tahmâsp Şafawî, and remarks at the end that, if chance favour him, he will deal with the history of the above king in a separate work on an elaborate scale:—

بیان فتوحات علیه و حالات قدسیه حضرت شاه عالم پناه  
بیش از آنست که درین مختصرات کنجد — اگر توفیق رفیق  
شود داعیه چنانست که بعضی از آن در کتابی مفرد مبین گردد  
انشاء الله تعالی —

Written in a clear minute Nasta'liq within gold-ruled borders, with an illuminated frontispiece.

Not dated, apparently 17th century.

No. 470.

fol. 365; lines 15; size  $9\frac{1}{2} \times 6$ ;  $7 \times 3\frac{1}{2}$ .

نگارستان

NIGÂRISTÂN.

A collection of narratives and interesting accounts, extracted from the standard works of Muhammadan history, and arranged in proper order under the dynasties to which they relate. These accounts extend from the time of the Prophet to A.H. 959 = A.D. 1551, the year in which the work was composed.

Author—Ibn Muḥammad Aḥmad.

Beginning:—

ای طرازندۀ بهارستان  
و ای نگارندۀ نگارستان

- The author, whose full name is Aḥmad bin Muḥammad bin 'Abd-ul-Ġafār al-Ġaffārī al-Qazwīnī, is better known by the name of Qāḍī Aḥmad Ġaffārī, أحمد بن محمد بن عبد الغفور الغفاري القزويني معروف به قاضي احمد.

His father, Qāḍī Muḥammad Ġaffārī, who was the Qāḍī of Ray, and composed poetry under the poetical *nom de plume* Wāṣilī, died in A.H. 933 = A.D. 1526. Qāḍī Aḥmad, who is highly spoken of as a good prose writer, also composed poetry, and left, in addition to the present work, the well-known history called *Jabān Arā*, which he composed in A.H. 972 = A.D. 1564, and dedicated to *Shāh Tahmāsp Sāfawī*. After his return from a pilgrimage to Mecca, he died at Sind in A.H. 975 = A.D. 1567.

See *Haft Iqlim*, *Tuḥfaḥ-i-Sāmī*, fol. 75<sup>v</sup>, *Badā'ūnī* and *Sprenger*, p. 55.

From the nature of the arrangement observed in the work it is rather difficult to give an exact idea of the contents without mentioning each anecdote. This has been already done by M. Kraft, *Catalogue*, pp. 87-90.

See also Hammer, *Schöne Redekünste*, pp. 307-9; Morley, *Descriptive Cat.*, p. 50; Dorn, *S. Petersburg Cat.*, p. 276<sup>b</sup>, and *Asiatisches Museum*, p. 676; Elliot, *History of India*, vol. ii., p. 504; Hāj. *Khal.*, VI., p. 381.

Lithographed at Bombay, A.H. 1245 and 1275. A Turkish translation of the work in MS. is preserved in the British Museum, Add. 7852.

In the preface the author enumerates thirty works which he has used in writing the present work. The first of these is the Bal'ami's translation of Tabari's history, and the last two mentioned are the تذکرہ دولشاہ and the مجالس النشایس; and, as in Rieu's copy (Add. 26,286), five more works, omitted by Kraft, p. 87, and by Dorn, Asiat. Mus., p. 677, are mentioned in this copy.

The date of composition, A.H. 959 = A.D. 1551, is given in the following chronogram with which the work concludes:—

ازین روضہ کہ از فرط نوادر  
شود هر دم نگاری تازه لامع  
پی تاریخ و نامش فکر کردم  
خرد گشتا کہ هست این نکته جامع  
چو در واقع نگارستان چین است  
از آن آمد نگارستان واقع

The words نگارستان واقع are equal to 959.

This fine, ancient copy is written in a beautiful clear Nasta'liq within gold ruled borders, with a double paged 'unwân at the beginning.

Dated 5th Rajab, A.H. 1018.

Scribe فقیر الحثیر مصد رضا کولوی

No. 471.

fol. 378; lines 13; size  $9\frac{1}{4} \times 7\frac{3}{4}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

صبح صادق

ṢUBH-I-ṢÂDIQ. ✓

✓ || A very comprehensive, historical, biographical and geographical work from the earliest times to A.H. 1048 = A.D. 1638.



By Muḥammad Ṣādiq bin Muḥammad Ṣāliḥ-ul-Iṣfahānī-ul-Āzādānī,  
 محمد صادق بن محمد صالح الاصفهاني الآزاداني.

The complete work, as mentioned in the preface to the first volume, is divided into four volumes, each of which is subdivided into several sections (مطلع). This library, however, possesses only the first two volumes, bound in four separate parts.

Beginning with an Arabic preface thus:—

الصد لله خالق الارواح خالق الاصباح مرسل الرياح في الصباح و  
 الرواح الخ

In this preface the author says that he commenced the composition of the work in A.H. 1041 = A.D. 1631, and completed it in the beginning of A.H. 1048 = A.D. 1638.

The Arabic preface is followed on fol. 4<sup>r</sup> by a Persian prose preface, which begins thus:—

اول نامه نام پادشاهي را شايد كه پادشاهان را از بندگيش  
 شرف افزايد الخ

Dr. Ethé (Bodl. Lib. Cat., No. 102) very curiously makes the wrong assertion that the author dedicated the work to the emperor Jahāngīr, who died in A.H. 1037 = A.D. 1627, that is, four years before the author commenced the work. The author, in his preface to the first volume, as well as in those to the second and third, distinctly says that he dedicated the work to Sulṭān Shujā', the second son of Shāh Jahān. It seems that the word جهانگیر, which occurs in the preface of the first volume, and which the author uses there merely as a title of honour for Shujā' and not as a name, has somehow or other led the learned Doctor to believe that the dedication is meant for Jahāngīr, the emperor:—

اختر برج کامگاري — گوهر درج بختيار — سلطان جهانگیر  
 — خاقان مضم پدير . . . الخ

Only a few lines before the above quotation, the author very distinctly dedicates the work to Sulṭān Shujā':—

. . . آنرا صح صادق نام نهادم و بنام نامي و اسم سامي  
 آفتاب هفت اقلیم — گوهر افزای نصرت و دیهیم — . . . باسط  
 امن و امان — ناصر اسلام و ایمان — وارث سرور سلیمان — مشعر

دودمان صاحبقران — صاحب جهان و جهانیان — آفتاب ملوک  
شاد شجاع . . . زیب و زینب دادم — الخ

The above statement is further supported by the author of the *Gul-i-Ra'na*, fol. 145<sup>v</sup>, who gives a long sketch of Muḥammad Ṣādiq's life extracted from the author's autobiography given in the 12th Maṭla' of the third volume of the present work.

See also Rieu, p. 889; *Khazānah-i-Āmirah*, p. 7; Sprenger, *Oude Cat.*, p. 144, nos. 7-8, and Elliot, *History of India*, vol. vi., p. 453.

The author, Muḥammad Ṣādiq, was born on Sunday, the 3rd of *Sha'bān*, A.H. 1018 = A.D. 1609, at *Śūrat*, where his father, Muḥammad Ṣāliḥ was serving under the celebrated 'Abd-ur-Rahīm Khān Khānān. In A.H. 1026 = A.D. 1617 Muḥammad Ṣādiq came to Burhānpūr, whence, in the ensuing year, after staying for some time at Mālwah, he went to Ilāhābād with his father, who, soon after his arrival, got the office of the Diwān from Prince Parwiz. In A.H. 1029 = A.D. 1619 the author came to Patna, and after spending here and at Jaunpūr some years in study, in the course of which he enjoyed the learned society of several eminent poets and scholars, in A.H. 1035 = A.D. 1625 he went to the Deccan to meet his father, who had gone there in the train of Prince Parwiz. In A.H. 1036 = A.D. 1626, when he was staying with his father in Ilīchpūr, he received the news of Parwiz's death at Burhānpūr. After the prince's death, the author, after staying for some time at Burhānpūr, went to the camp of Shāh Jahān, by whom he was appointed a chronicler. After the death of Jahāngīr (A.H. 1037 = A.D. 1627) he came to Āgrah and received from Shāh Jahān a Jāgīr in Bengal. On his way to Bengal he visited Jaunpūr and Patna, and in the latter place made the acquaintance of Qāsim Khān, who at this time, A.H. 1038 = A.D. 1628, having been appointed the Governor of Bengal, was proceeding to that province. The author then came to Jahāngīrnagar in the company of Qāsim Khān. After the death of that general, A.H. 1042 = A.D. 1632, he attached himself to A'zam Khān, who succeeded Qāsim Khān in Bengal. His father, Muḥammad Ṣāliḥ, died on the 18th *Shawwāl*, A.H. 1043 = A.D. 1633, leaving, besides the author, three sons, viz., Muḥammad Taqī, who was then in Persia, Muḥammad Sa'id and Muḥammad Ja'far, who were then living in Bengal. When the author and his brothers were on the point of being imprisoned for some government debts due from their father, they were saved by Mir 'Alī Hamadānī, the Badakhshī of Bengal. When Islām Khān became the Governor of Bengal, the author did not receive the favour he expected from him, but, on the other hand, at the instigation of some of his enemies, was sent to Salimābād, where he remained in confinement until *Sha'bān*, A.H. 1048 = A.D. 1638, when Sayf Khān Qazwīnī gave him an honourable post. The date of the author's death



is not recorded by any of his biographers, but as in another of his works entitled *شاهد صادق* (see Rieu, p. 775), he mentions A.H. 1056 = A.D. 1646 as the current year, it is evident that he was still living at that time.

The contents of the work have been stated by Sir H. Elliot, *History of India*, vol. vi. p. 453.

The third volume, dealing with the celebrated men of the first ten centuries, and the fourth, which contains the alphabetical list of the names of nations, countries, etc., and gives a geographical account of the world, are unfortunately wanting in this Library.

Comp. Rieu, p. 889; Ethé, *Bodl. Lib. Cat.*, No. 102.

This copy ends with the third *Maṭla'* of the first volume dealing with famous men (especially Greek philosophers) who flourished before Islām.

#### No. 472.

fol. 379-917; lines and size same as above.

The continuation of the above.

This part begins with the fourth *Maṭla'* of the first volume, dealing with the history of Muḥammad, and ends with the eighth or the last *Maṭla'* of the same volume, which treats of the 'Abbaside *Khalifs* and their *Amirs* and *Wazirs*.

It begins thus:—

مطلع چهارم در ذکر اخبار سید مختار خاتم النبیین و سید  
المرسلین و شفیع المذنبین احمد محبتی محمد مصطفی صلی  
الله علیه و آله اجمعین

#### No. 473.

fol. 918-1461; lines and size same as above.

The continuation of the above.

The second volume of the same work, beginning with a preface which opens thus:—



الصد لله علي لواله و الصلوة علي محمد و آله — و بعد فهد  
المجلد الثاني من الصبح الصادق —

This volume, divided into six *Maṭlaʿ*s, begins with the history of the dynasties which ruled over *Îrân* before *Chingiz Khân*. The present copy ends with a portion of the fourth *Maṭlaʿ*, relating to the first part of the reign of *Shâh Ismâʿil Ṣafawî*.

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No. 474.

fol. 1462-1981; lines and size same as above.

The continuation of the above.

This part begins with the remaining portion of *Shâh Ismâʿil Ṣafawî*'s reign, and ends with the sixth or last *Maṭlaʿ* of the second volume dealing with the history of the Muhammadan Kings of India down to *Shâh Jahân*.

Beginning:—

در جواب نوشت که ما را نیز عزم زیارت روضه رضید رضویه  
امید و بگرامان خواهم شتافت

All these four parts are written in the same hand, in a clear and bold *Nastaʿliq*.

Not dated, apparently 17th century.

Scribe ارشد علي

## No. 475.

fol. 79; lines 8-15; size  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{4} \times 4$ .

فهرست صبح صادق

FIHRIST-I-SUBH-I-SÂDIQ. ✓

A detailed and complete index of the above-mentioned four parts of the *Subh-i-Sâdiq*.

It begins with the Arabic preface found in the beginning of the first volume.

The colophon is dated, 'Azimâbâd (Patna), A.H. 1303.

تمام شد فهرست مطوله هر دو مجلد نسخه صبح صادق در  
عظیم آباد بتاريخ پست و هفتم شهر شوال المعزم سنه ۱۳۰۳  
هجری —

Written in beautiful Nasta'liq.

## No. 476.

fol. 529; lines 25; size  $10\frac{1}{2} \times 7$ ;  $8 \times 4\frac{3}{4}$ .

منتخب التواريخ

MUNTAKHAB-UT-TAWÂRÎKH. ✓

A very comprehensive universal history from the beginning of the world to the time of *Shâh Jahân*.

By *Muḥammad Yûsuf bin Shraykh* Raḥmat Ullah ul-Ataki ul-Kan'ânî, محمد يوسف بن شيخ رحمة الله الاتكي الكنعاني.

The MS. is defective at the beginning, but from the preface of the \**Bâhâr Library* copy, in which the author designates himself, يوسف

\* In the Imperial Library, Calcutta.

بن شيخ رضة الله الاتكي اصلاً ووطناً و الكنعاني مولداً it would appear that he was born in Kan'an (?) but of a family that belonged to Atak, Panjāb, where he lived. The author dedicates the work to Shāh Jahān :—

ناصر الحق و الدين ابو المظفر شهاب الدين محمد صاحبقران  
ثاني شاه جهان بادشاه غازي

He frankly admits that his work consists of extracts transcribed from other works :—

... بهمان عبارت که در نسخ مذکوره مسطور بود انتخاب  
نموده به منتخب التواريخ موسوم ساخت

The author enumerates these works as his authorities :—

- (۱) ترجمه تاريخ محمد بن جرير الطبري
- (۲) تاريخ معجم
- (۳) تاريخ گزيده حمد الله مستوفي قزويني
- (۴) مجمع الانساب
- (۵) تاريخ بناكتي
- (۶) روضة الاحباب مير جمال الدين محدث
- (۷) ميلاد النبي
- (۸) روضة الصفا
- (۹) حبيب السير
- (۱۰) نگارستان ملا احمد غفاري
- (۱۱) تاريخ جلال الدين سيوطي
- (۱۲) مرآة الجنان ملا مصلح الدين لاري
- (۱۳) تاريخ سند ملا معصوم بکري
- (۱۴) اکبر نامه
- (۱۵) تاريخ همايوني



- (۱۶) تاریخ نظامی  
 (۱۷) تاریخ بیت المعمور (معمور Rieu reads معمور خان)  
 (۱۸) تاریخ الحکما  
 (۱۹) تذکرة الاولیا (Omitted in Bâhâr Lib. copy)  
 (۲۰) ثقات مولانا عبد الرحمن جامی  
 (۲۱) عجائب البلدان  
 (۲۲) عجائب الدیالی شیخ آذری

According to Rien, loc. cit., the work was completed on the 15th of Dul Hijjah, A.H. 1056 = A.D. 1646, while our copy bears several earlier dates. 115

In the detailed description of the contents given in the beginning (fol. 2<sup>a</sup>-13<sup>b</sup>) the author mentions A.H. 1039 = A.D. 1629 as the current year:—

طبقه بیست و پنجم کورکالیان نوزده پادشاه مدت پادشاهی  
 ایشان از سنه اعدی و سبعین و سبعمائه تا زمان تحریر مظهر که  
 سنه تسع و ثلثین و الف است الخ

The same date, A.H. 1039, is again mentioned on fol. 400<sup>a</sup>; while later on the date A.H. 1045 = A.D. 1635 is mentioned in several places. Again, on fol. 464<sup>b</sup> the author, while referring to the descendants of Mirân Shâh, mentions A.H. 1047 = A.D. 1637 as the current year:—

شعبه سیوم اولاد امجاد و احفاد عالی نژاد حضرت میران  
 شاه بن امیر تیمور صاحبقران — مدت سلطنت و زمان خلافت  
 و جهانگیری این سلسله علیه و شعبه معظمه باستقلال از زمان فوت  
 مرزا عبد الله بن شاهرخ سلطان بن صاحبقران که در سنه خمس  
 و خمسين و ثمانمائه واقع شد تا این تاریخ که مشهور سنه سبع و  
 اربعین و الف است . . . الخ

It would therefore seem that, according to the present copy, the author commenced this work in A.H. 1039, and that he was still engaged on it in A.H. 1047.

Although the list of the descendants of *Timûr*, enumerated in the beginning, ends with the name of *Shâh Jahân* and the dates to which the author refers as current years correspond with the reign of this emperor, the portion in the text dealing with the *Timurides* closes with an account relating to the 39th year of *Akbar's* reign, A.D. 1602 = A.D. 1593, in which year it is said that *Mirzâ Rustum bin Sulţân Hunsayn* with his relatives came to the imperial court.

The MS. opens abruptly thus on fol. 2<sup>a</sup> :—

بر اوضاع اهل عالم و وسیله کثیبت شناسائی امم مایل و  
مشغوف بود الخ

corresponding with line 2, fol. 1<sup>b</sup> of the *Bâhâr Library* copy.

Like *Rieu's MS.*, it is divided into a *Muqaddimah*, five *Qisms* and a *Khatimah*, with minute subdivisions.

#### Contents :—

*Muqaddimah.* Divided into four *Faṣls* :—

1. Utility of history, fol. 8<sup>a</sup>.
2. Creation, fol. 8<sup>b</sup>.
3. Tribes of the *Jinns*, fol. 10<sup>a</sup>.
4. Constitution of the human body, fol. 11<sup>b</sup>.

*Qism I.* Divided into two *Bābs* :—

- (1) Prophets, 109 in number, and apostles, 51 in number, fol. 13<sup>b</sup>.
- (2) Ancient sages who lived before *Muḥammad's* time, 27 in number, fol. 110<sup>b</sup>; philosophers, 12 in number, fol. 117<sup>a</sup>.

*Qism II.* Divided into two *Bābs* :—

- (1) Early Persian Kings :—

*Pishdâdis*, fol. 121<sup>a</sup>; *Kayânians*, fol. 132<sup>b</sup>; *Ashkânians*, fol. 149<sup>b</sup>; *Sāsânians*, fol. 151<sup>a</sup>.

- (2) Kings who were contemporary with the early Kings of Persia :—

Arab Kings, fol. 166<sup>b</sup>; *Amâliqah* or *Pharaohs*, fol. 176<sup>a</sup>; *Kaldânis* (*Chaldaeans*), fol. 176<sup>b</sup>; Kings of *Mâwarâ-un-Nahr*, who were the descendants of *Tûr*, fol. 177<sup>a</sup>; Kings of *Israel*, fol. 178<sup>a</sup>; Kings of *Rûm* and *Yânân*, fol. 182<sup>b</sup>; Kings of the *Firang* (*Roman Emperors* and *Popes*), fol. 183<sup>b</sup>; *Hindu Prophets* and *Rājahs* of *India*, fol. 192<sup>b</sup>; Kings of *Khitâ'i*, fol. 195<sup>b</sup>.

*Qism III.* Divided into two *Bābs* :—

- (1) History of *Muḥammad* : His genealogy, including an account of his ancestors, fol. 200<sup>a</sup>; events that took place from

the time of his birth to his prophetic mission, fol. 205<sup>a</sup>; events of the time of his prophetic mission to his emigration to Medina, fol. 210<sup>a</sup>; events from the first year of the Hijrah to his death, fol. 220<sup>b</sup>.

Here follows great confusion. Immediately after the account of Muḥammad's death, fol. 256<sup>b</sup>, the narrative begins with the accession of Shāh Tahmāsp of the Ṣafawī dynasty, which, according to the contents in the beginning, belongs to the 21st Ṭabaqah of Qism IV.

The whole of the first Ṭabaqah of the second Bāb of Qism III., dealing with the history of the early Khalīfs and the twelve Imāms, is missing, and after an account of Shāh 'Abbās of the said Ṣafawī dynasty, the narrative begins with the Second Ṭabaqah of the Second Bāb of Qism III.

Second Ṭabaqah :—

History of the Kings of Umayyah, fol. 262<sup>b</sup>.

Third Ṭabaqah :—

History of the 'Abbaside Khalīfs, fol. 268<sup>a</sup>.

Qism IV. Divided into twenty-four Ṭabaqahs :—

- (1) Tāhīris, fol. 301<sup>a</sup>.
- (2) Ṣaffāris, fol. 302<sup>a</sup>.
- (3) Sāmānis, fol. 303<sup>a</sup>.
- (4) Gaznawis, fol. 307<sup>a</sup>.
- (5) Ġāris, fol. 316<sup>b</sup>.
- (6) Daylamis, fol. 319<sup>b</sup>.
- (7) Saljūqis, fol. 324<sup>a</sup>.
- (8) Kh̲wārazmshāhis, fol. 334<sup>a</sup>.
- (9) and (10) Atābaks of Ādarbayjān, fol. 338<sup>b</sup>; Rām and Syria, fol. 339<sup>b</sup>; Fārs, fol. 340<sup>a</sup>; Luristān, fol. 341<sup>a</sup>; Buzurg Atābaks, fol. 341<sup>b</sup>, and Kūghak Atābaks, fol. 343<sup>a</sup>.
- (11) Kings of the lineage of 'Abd-ul-Mu'min, fol. 345<sup>b</sup>.
- (12) Qarākhītā'is, fol. 347<sup>a</sup>.
- (13) Ismā'īlis, fol. 349<sup>b</sup>.
- (14) Kings of Egypt, fol. 355<sup>a</sup>.
- (15) Turks, Mughals and Tātārs, fol. 358<sup>a</sup>.
- (16) Kurts, fol. 384<sup>b</sup>.
- (17) Muẓaffaris, fol. 386<sup>b</sup>.
- (18) Īlkānis, fol. 394<sup>a</sup>.
- (19) Qarā Quyānlūs, fol. 394<sup>b</sup>.
- (20) Aq Quyānlūs, fol. 396<sup>a</sup>.
- (21) Ṣafawis, fol. 397<sup>b</sup>.



(22) Kings of Rûm, fol. 400<sup>a</sup>.

(23) Rulers of Sind, fol. 408<sup>a</sup>.

(24) Kings of India, fol. 422<sup>b</sup>.

This section closes with an account of Mirzâ Rustum's arrival in Akbar's Court in A.H. 1002

**Qism V.** Divided into four Bâbs :—

(1) The five Imâms of the Sunnis, fol. 471<sup>b</sup>.

(2) Shaykhs and Saints, fol. 472<sup>b</sup>.

(3) 'Ulamâ, fol. 483<sup>a</sup>.

(4) Arab poets, fol. 487<sup>a</sup>; Persian poets, fol. 487<sup>b</sup>.

**Khâtimah.** Divided into three Bâbs :—

1. On different areas and the seven climates, fol. 492<sup>a</sup>.

2. Subdivided into ten Faşls :—

Cities, fol. 496<sup>b</sup>; countries, fol. 500<sup>b</sup>; mountains, fol. 501<sup>b</sup>; deserts, fol. 503<sup>b</sup>; seas, fol. 504<sup>b</sup>; lakes, fol. 506<sup>a</sup>; rivers, fol. 507<sup>a</sup>; springs, fol. 508<sup>b</sup>; wells, fol. 510<sup>a</sup>, and islands, fol. 511<sup>a</sup>.

3. Wonders and curiosities of nature, in nineteen Faşls.

The MS. is in a damaged condition. It is written in different minutes Nasta'liq hands, viz. : foll. 1-251<sup>a</sup> and 350-440 by one scribe; foll. 251<sup>b</sup>-316 and foll. 441-529 by another; and foll. 316-349 by a third.

Not dated, apparently 13th century A.H.

No. 477.

foll. 467; lines 20; size  $10\frac{1}{2} \times 6\frac{3}{4}$ ;  $7 \times 4$ .

مرآت العالم

MIR'ÂT-ÛL-ÂLAM. ✓

A very excellent and trustworthy compendium of eastern history and biography from the earliest times to the reign of Aurangzib, compiled in A.H. 1078 = A.D. 1667.

Beginning:—

برترین گوهری که تاجداران کشور فصاحت و ثقت نشینان خطه  
بلاغت را پیرایه افتخار باشد الخ

This valuable history, usually ascribed to Bakhtāwar Khān, is really the work of Muhammad Baqā of Sabāranpūr. Bakhtāwar Khān's claim to the authorship for himself has led Dr. Dorn, Colonel Dow, W. H. Morley and others to ascribe the work to him. Even Khudā Bakhsh Khān, the founder and donor of this Library, in his Mahbūh-ul-Albāb (lithographed, 1896), ascribes the work to Bakhtāwar Khān; but Muhammad Shafī, the sister's son of Muhammad Baqā, in his edition of the Mir'at-i-Jahān Numā, which is an enlarged recension of the Mir'at-ul-Ālam, and which, like the shorter work, is due to the authorship of Muhammad Baqā, distinctly says that Muhammad Baqā wrote the work Mir'at-ul-Ālam for Bakhtāwar Khān. This presumed author, who in several places in the work boldly claims the authorship for himself, does not mention Muhammad Baqā's name in the preface. In the biographical portion of the work Bakhtāwar Khān has inserted a short notice of the real author, in which he says that Baqā'i Sabāranpūri, with his original name Shaykh Muhammad Baqā, was an eminent writer of prose and poetry, specially well versed in history, and was personally known to the emperor. He also adds that Baqā'i was his intimate friend, and "assisted him" in the composition of the present work.

Muhammad Bakhtāwar Khān was a favourite eunuch of 'Ālamgir, who, after his accession to the throne, conferred upon him the title of Khān. In the tenth year of the reign he was raised to the rank of one thousand, and in the thirteenth year was entrusted with the office of Dārōgah-i-Khawāṣṣān. He died in the 28th year of 'Ālamgir's reign, A.H. 1096 = A.D. 1685. In the preface to this work Bakhtāwar Khān states that from an early age he had a strong inclination towards historical books, which he studied with great interest. He had a long-felt desire to write a historical work, until, in the time of 'Ālamgir, to whom the Mir'at-ul-Ālam is dedicated, he set himself to accomplish his wish, completing the work in A.H. 1078 = A.D. 1668, for which he gives the chronogram آئینہ یض. From the account given by this presumed author of himself (fol. 430\*) we learn that he wrote several other works, the first of which, he says, was the Chahār Ā'inah, containing an account of the four battles by which Aurangzib won the throne; abridgments of the Hadiqah of Sanā'i, the Kulliyāt of 'Attār, the Maṣnawī of Mawlānā Rūm, of the Raudat-ul-Aḥbāb and of the Tārīkh-i-Alfī; a large Bayāḍ entitled Sawād-i-A'zam, and a biography of Saints called Riyāḍ-ul-Auliya consisting of selections from the



Tadkirat-ul-Auliya, the Nafahât, the Rashhât, the Akhlâq-ul-Akhyâr, and other books. This is followed by a detailed account of the buildings founded by the author, among which he mentions the villages Bakhtâwarnagar and Bakhtâwarpûr named after him.

From the notice on Muḥammad Baqâ's life given by Muḥammad Shafi', and from other sources, we can gather the following facts for a biographical account of this eminent author whose claim to authorship has been so much depreciated.

His real name was Shaykh Muḥammad, and he adopted the poetical *nom de plume* Baqâ. He belonged to a learned and distinguished family, and the first of his ancestors, Khwâjah Diyâ-ud-Dîn, a descendant of the celebrated saint Khwâjah 'Abd Ullah Harawî, came to India from Herat during the reign of Firûz Shâh in A.H. 754 = A.D. 1353. He was kindly treated by the emperor, and received many favours and honours at his hands. He was appointed Sâlahdâr of Multân, and in recognition of his meritorious services was honoured with the title of Malik Mardân Daulat. His descendants settled in Sahâranpûr, where his great grandfather Shaykh 'Abd-us-Sattâr died in A.H. 905 = A.D. 1499. Muḥammad Baqâ was born in Sahâranpûr, in A.H. 1037 = A.D. 1628. At an early age he applied his mind to study, and after learning the Qur'ân by heart, and after studying for some time with his father, Shaykh Gulâm Muḥammad, he went to Sirhind, where he continued his studies under Shaykh 'Abd Ullah, surnamed Miân Ḥadrat. He also made the acquaintance of Shaykh Nûr-ul-Haqq, son of the celebrated Shaykh 'Abd-ul-Haqq Dihlawî (d. A.H. 1052 = A.D. 1642), and learnt Hadîṡ and Sûfism from him. After the death of his father, Muḥammad Baqâ became the disciple of Shaykh Muḥammad Ma'sûm Sirhindî, and began to lead a retired life, devoting his whole attention to worship and devotion. He was, however, invited to the imperial court of Dillî by Istikhâr Khân (Bakhtâwar Khân), who secured for the author an honourable office. He erected several buildings and founded the village Baqâpûrah, including a garden and a mosque, which was finished in A.H. 1084. Towards the end of his life he was appointed Sarkâr of Sahâranpûr and died there in A.H. 1094 = A.D. 1683.

According to Muḥammad Shafi', Muḥammad Baqâ's compositions are:—A Majmû'ah in A.H. 1077, consisting of extracts from the Ḥadiqah of Sanâ'î, the Mantîq at-Tayr of 'Attâr, and the Maṣnawî of Maulânâ Rûm; the Mir'ât-ul-Âlam written for Bakhtâwar Khân; a Riyâḍ-ul-Auliya and a Tadkirat-ush-Shu'arâ, the authorship of all of which is boldly claimed by Bakhtâwar Khân in the Mir'ât-ul-Âlam.

The Mir'ât-i-Jahân Numâ, an enlarged recension of the Mir'ât-ul-Âlam, and likewise due to the authorship of Muḥammad Baqâ, was edited by his sister's son Muḥammad Shafi'.



A later recension, with some additions and numerous divisions, and under the same title *Mir'ât-i-Jahân Numâ*, was edited by Muhammad Baqâ's younger brother Muhammad Ridâ.

It is therefore evident that Muhammad Baqâ is the real author of the various works mentioned above, and that he attributed all his labours to his friend Bakhtâwar Khân, through whose influence he secured high positions in the imperial court.

Fortunately, in the above case Bakhtâwar Khân at least admits that he "received assistance" in the composition of the work, while the most singular of such instances is the *Majâlis-ul-'Ushshâq*, the exclusive authorship of which is so boldly claimed by Sultân Husayn Mirzâ for himself, and the name of the real author, Kamâl-ud-Dîn Husayn Kârizgâhi, so mysteriously concealed. The authorship of this Kamâl-ud-Dîn would have remained a mystery had not the emperor Bâbur in his memoirs, Khân Khânân's Persian translation, enlightened us thus:—

دیگر کمال الدین حسین کازرکی (کارزگاهی) بود . . . تصنیفی دارد مجالس العشاق نام بنام سلطان حسین میرزا بسته نوشته است — این عجب کولاله امریست که در دیباچه سلطان حسین میرزا تصنیف و تحریر منسب گشته نوشته . . .

See also *Haft Iqlim*, fol. 55<sup>a</sup>, where the works *مجالس العشاق* and *منازل السائرين* are said to be the compositions of the aforesaid Kamâl-ud-Dîn.

For reference to the *Mir'ât-ul-Âlam* and its author, see Elliot, *History of India*, vol. vii., pp. 145-163; Rieu, i., pp. 125-127; Ethé, *Bodl. Lib. Cat.*, Nos. 114-116; Ethé, *India Office Lib. Cat.*, Nos. 124 and 125. See also N. Lees, *Journal of the Royal Asiatic Soc.*, New Series, vol. iii., p. 465. The contents of the work have been fully described in Morley's *Descriptive Catalogue*, pp. 52-56.

The *Mir'ât-ul-Âlam* is reckoned a very useful work. The account of the first ten years of 'Âlamgir's reign and the biographical portion are exceedingly valuable. It is divided into a *Muqaddimah*, seven *Ârâyish*, subdivided into several *Numâyish* and *Numâd*, one *Afzâyish* and a *Khâtimah*, as follows:—

*Muqaddimah*, fol. 4<sup>b</sup>. On the Creation.

*Ârâyish* I. Divided into four *Numâyish*:—

- (1) fol. 6<sup>a</sup>. History of the Patriarchs and Prophets.
- (2) fol. 30<sup>a</sup>. Ancient philosophers.

- (3) Early Kings of Persia, divided into five Numûds dealing with the accounts of the Pishdâdians, the Kayânians, the Mulûk-ut-Tawâ'if, the Sasanians, and the Akâsirâh, to be found respectively on foll. 32<sup>b</sup>, 36<sup>b</sup>, 40<sup>a</sup>, 41<sup>a</sup> and 44<sup>a</sup>.

- (4) fol. 45<sup>b</sup>. Tubba's or Kings of Yaman.

Ârâyish II. Divided into twelve Numâyish :—

- (1) fol. 47<sup>b</sup>. Life of Muhammad.
- (2) fol. 62<sup>b</sup>. His features and his miracles.
- (3) fol. 63<sup>b</sup>. His wives and children.
- (4) fol. 65<sup>a</sup>. The first four Khalifahs.
- (5) fol. 74<sup>a</sup>. The twelve Imâms.
- (6) fol. 75<sup>b</sup>. The ten Mubashsharin.
- (7) fol. 76<sup>a</sup>. The principal companions of the prophet, arranged in alphabetical order.
- (8) fol. 82<sup>b</sup>. The Tabî'in and the Tab'î-Tabî'in, that is, the disciples of the prophet's companions and their disciples, arranged in chronological order.
- (9) fol. 84<sup>a</sup>. The four Mujtahid Imâms.
- (10) fol. 84<sup>b</sup>. The seven readers of the Qur'ân.
- (11) fol. 85<sup>a</sup>. The traditionists, arranged in alphabetical order.
- (12) fol. 87<sup>a</sup>. The Saints, Scholars and Ascetics. Saints of India on fol. 93<sup>b</sup>. Muslim philosophers and 'Ulamâ, in the same order, fol. 96<sup>b</sup>.

Ârâyish III. Divided into eight Numâyish :—

- (1) fol. 100<sup>a</sup>. The Umayyades.
- (2) fol. 101<sup>b</sup>. The 'Abbasides.
- (3) The dynasties contemporary with the 'Abbasides, in eleven Numûds :—

The Tâhiris on fol. 106<sup>b</sup>; The Şaffâris, fol. 107<sup>a</sup>;  
 The Sâmânîs, fol. 107<sup>b</sup>; The Gaznawîs, fol. 108<sup>a</sup>;  
 The Ġâris, fol. 109<sup>b</sup>; The Buwayhîdes, fol. 110<sup>a</sup>;  
 The Saljûqîs of Persia and Kirmân, fol. 111<sup>a</sup>;  
 The Khwârazmshâhîs, fol. 112<sup>b</sup>; The Atâbaks of  
 Fârs, fol. 113<sup>b</sup>; of Syria, fol. 114<sup>a</sup>, and of 'Irâq,  
 fol. 114<sup>b</sup>; The Ismâ'îlîs of Magrib and Îrâu,  
 fol. 115<sup>a</sup>; The Qarâkhitâ'îs of Kirmân, fol. 117<sup>a</sup>.

- (4) The Kings of Rûm, in eight Numûds :—

The Caesars, fol. 117<sup>b</sup>; The Saljûqîs, fol. 120<sup>b</sup>; The  
 Dânishmandîs, fol. 121<sup>b</sup>; The Salîqîs, the Mangû-



chakis, the Qarâmans. fol. 122<sup>a</sup>; The Dahqads, fol. 122<sup>b</sup>; The Osmanlis, fol. 123<sup>a</sup>.

- (5) fol. 123<sup>a</sup>. The Sharifs of Mecca and Medina.
- (6) The Khâns of the Turks, in five Numûds :—  
Turk, Tâtâr, fol. 127<sup>a</sup>; Mughal, 126<sup>b</sup>; Bâzanjar-Qâ'an, and their descendants, fol. 127<sup>a</sup>.
- (7) Chingiz Khân and his descendants, in seven Numûds :—  
Timûchin, fol. 128<sup>a</sup>; Ukdâi Qâ'an, and his descendants, fol. 129<sup>b</sup>; Jûji Khân and his successors in Qipchâq, fol. 130<sup>a</sup>; Hulâgû Khân and his successors in Îrân, fol. 131<sup>a</sup>; Chagatâ'i Khân and his successors in Tûrân, fol. 134<sup>a</sup>; The Shayhânis, or Uzbek Khâns of Mâwarâ-un-Nahr, from Shâhi Beg Khân to the accession of 'Abd-ul-'Aziz Khân in A.H. 1055 = A.D. 1645, fol. 134<sup>b</sup>; Khâns of Kâshghar from Tugluq Timûr Khân, A.H. 761 = A.D. 1359, to Yûlpat Khân, then reigning in A.H. 1078 = A.D. 1668.
- (8) Mulk-ut-Tawâ'if, who reigned in Îrân after Abû Sa'id's death, in five Numûds :—  
Chaupânis, fol. 142<sup>a</sup>; Îtkânis, fol. 142<sup>b</sup>; Amir Shaykh Abû Ishâq and Muzaffaris, fol. 143<sup>a</sup>; Kurts, fol. 144<sup>b</sup>; Sarbadârs, fol. 145<sup>b</sup>.

Ârâyish IV. Divided into five Numâyish :—

- (1) fol. 146<sup>b</sup>. Timûr and his successors, down to Sultân Abû Sa'id.
- (2) fol. 155<sup>b</sup>. Abul-Gâzi Sultân Husayn and his children.
- (3) fol. 156<sup>b</sup>. The Qarâ Qâyunlus.
- (4) fol. 157<sup>a</sup>. The Aq Qâyunlus.
- (5) fol. 157<sup>b</sup>. The Şafawis.

Arâyish V. Divided into an Introduction, called Naqsh, on the creed of the Hindus, their Kings, and the Muslim Conquest, fol. 163<sup>b</sup>, and the following nine Numâyish :—

- (1) fol. 170<sup>a</sup>. Kings of Dîhli from Shihâb-ud-Din Gûri to Ibrâhîm Lodi, 170<sup>a</sup>.
- (2) Kings of Deccan, in six Numûds :—  
Bahmanis, fol. 180<sup>b</sup>; Barîdis, fol. 186<sup>a</sup>; 'Imâd-Shâhis ib. Nizâm-ul-Mulkis, fol. 186<sup>b</sup>; 'Âdil Khânis, fol. 187<sup>b</sup>; Qutb-ul-Mulkis, fol. 188<sup>a</sup>.
- (3) fol. 189<sup>a</sup>. Kings of Gujarât.



- (4) Rulers of Sind, in two Numûds:—  
Tattah, fol. 190<sup>b</sup>; Multân, fol. 193<sup>a</sup>.
- (5) fol. 195<sup>a</sup>. Kings of Bengal.
- (6) fol. 196<sup>b</sup>. Kings of Mâlwah.
- (7) fol. 199<sup>a</sup>. Khândes.
- (8) fol. 200<sup>a</sup>. Jaunpûr.
- (9) fol. 201<sup>a</sup>. Kashmir.

Ârâyish VI. Divided into five Numâyish:

- (1) fol. 204<sup>b</sup>. Bâbur.
- (2) fol. 210<sup>a</sup>. Humâyûn.
- (3) fol. 227<sup>a</sup>. Akbar.
- (4) fol. 248<sup>a</sup>. Jahângîr.
- (5) fol. 265<sup>b</sup>. Shâh Jahân.

Ârâyish VII. Divided into three Payrâyish:—

- (1) fol. 288<sup>a</sup>. History of 'Âlamgîr from his birth to the end of the tenth year of his reign.
- (2) Subdivided into four Numûds:—  
'Âlamgîr's noble disposition, fol. 400<sup>a</sup>; His children, fol. 403<sup>a</sup>; Extent and divisions of his empire, fol. 404<sup>b</sup>; Contemporary sovereigns, fol. 405<sup>b</sup>.
- (3) Divided into two Numûds:—  
Shaykhs of 'Âlamgîr's time, fol. 407<sup>a</sup>; 'Ulamâ, from the time of Akbar to the time of 'Âlamgîr, fol. 411<sup>a</sup>.

Afzâyish. Divided into three Numûds:—

Caligraphers, fol. 419<sup>a</sup>; Narration of curious events and wonderful things, each of which is introduced by the word محدث; Account of the author's works and of the buildings erected by him, fol. 436<sup>a</sup>.

Khâtimah, fol. 439<sup>a</sup>. Wrongly styled here as نمود چهارم;  
Notices of Persian poets arranged in alphabetical order.

A copy containing the most valuable extracts of the work, probably made by the order of H. Blochmann, and consisting of the Third Payrâyish of the Seventh Ârâyish, the Afzâyish and the Khâtimah and the whole of the Sixth Ârâyish, with a portion extracted from the Tabaqâti Akbari, and dealing with the nobles, learned men and poets of Akbar's time, is preserved in the Bâhâr Library, Calcutta.

Marginal additions, written in the same hand as the text itself, are to be found throughout the copy.

Written in fair Nasta'liq.

Not dated, apparently 12th century A.H.

No. 478.

fol. 145; lines 15; size  $10\frac{1}{4} \times 7$ ;  $8 \times 5$ .

جنات الفردوس ✓✓

### JANNÂT-UL-FIRDAUS.

- Chronological tables of Muhammadan dynasties from the beginning of Islamism to A.H. 1126 = A.D. 1715.

Author: Mirzâ Muḥammad مرزا محمد.

Beginning:—

اما بعد از حمد و ثنای الهی و درود حضرت رسالت پناهی . . . پوشیده نماید که این مختصریست . . . در تاریخ ولادت و وفات و مدت سلطنت و حیات طبقات سلاطین جهان که بعد از ظهور حضرت پیغمبر آخر الزمان علیه الصلوة و السلام من الملک المنان لوای استقلال بر افراخته اند . . . و بنده را چي بفضل احد (احمد) (Rieu, p. 138<sup>b</sup>, wrongly reads احمد) و شفاعت احمد مرزا محمد بوضعی بدیع و طرزی عجیب آرا در رشته تنظیم کشیده — الخ

The sources enumerated in the beginning of the work are:—

Arabic:—

وفیات الاعیان	کتاب الصبیح
مرآة الجنان	تاریخ قرن حادی عشر تألیف
کتاب العنوان	سید محمد یثلی المکی
تاریخ الصلحا	

Persian :—

نظام التواريخ	تاریخ سید تالیف میر معصوم
مطلع السعدين	بهکری
تاریخ هرات تالیف	هفت اقلیم تالیف میرزا محمد
مولانا معین اسفزاری	امین طهرانی
روضة الصفا	تاریخ بدایونی
حبیب السیر	تاریخ فرشته
واقعات یابری	منتخب حسن بیگ شاکي
تَب التواريخ	تاریخ عالم آرای
جهان آرا	اقبال نامه جهانگیری
طبقات اکبری	شاهجهان نامه
تاریخ الشی	تاریخ سید مصطفی رومی

The date of composition, A.H. 1126 = A.D. 1714, is mentioned thrice on foll. 113\*, 118\*, and 142\* respectively.

The tables are divided into six columns. They give the name of each king, the date of his birth, the date of his accession, the period of his reign, the length of his life, and the date of his death.

The work is divided into six Bābs, each Bāb subdivided into several sections called *Chaman*, and each *Chaman* into several sub-sections called *Gulzār* and *Bahār*.

Each table relating to a particular dynasty or race is preceded by a short introduction.

#### Contents:—

Bāb i. Muḥammad, the four *Khalifa*, the Umayyades and the 'Abbasides, fol. 2\*.

Bāb ii. The Kings of Maḡrib, Undulus and Africa, fol. 9\*.

Bāb iii. Arab Kings, fol. 18\*.

Bāb iv. Kings of Rām, fol. 49\*.

Bāb v. Kings of Īrān, fol. 58\*.

Bāb vi. Kings of India, fol. 113\*.

On fol. 118\* the author, while mentioning the conquest of Hindūstān by Humāyūn, in A.D. 962, and the accession of Akbar in A.H. 963, promises to deal with the Timurides and their descendants at the end of the *Ṭabaqah* of the Indian Kings, but the present copy, like that of



Rieu, p. 138, ends with the table of the Argûn Kings of Qandhâr, who ruled in Sind.

In most cases the columns are left blank.

Written in a careless Nasta'liq.

Not dated; apparently 13th century A.H.

No. 479.

fol. 498; lines 21; size  $11\frac{1}{2} \times 7\frac{1}{4}$ ;  $9 \times 5$ .

تحفة الكرام

### TUHFAT-UL-KIRÂM.

A very neat and beautiful copy of the *Tuhfat-ul-Kirâm*, a general history from the beginning of the world to A.H. 1180 = A.D. 1766, with a special history of Sind. ||/

By Mir 'Alî Shîr Qânî of Tattah, میر علی شیر قانع لتوی.

Beginning:—

بعد حمد خالقی که آثارات کون و مکان روضه از عمان قدس  
بیکران اوست آج

Mir 'Alî Shîr, the fourth son of Sayyid 'Izzat-Ullah, who died in A.H. 1161 = A.D. 1748, belonged to a noble Sayyid family of Shîrâz. One of his ancestors, Sayyid Shukr-Ullah, came to Sind in A.H. 927 = A.D. 1520, and settled in Tattah, where 'Alî Shîr was born in A.H. 1140 = A.D. 1727.

In the course of his narrative he says (fol. 232\*) that he had two sons, one of whom, named Gulâm 'Alî, was born in A.H. 1181 = A.D. 1767, and the other, named Gulâm Walî Ullah, in A.H. 1183 = A.D. 1769.

'Alî Shîr at first adopted the poetical title of Mazhar, and subsequently changed it to Qânî. He also wrote several other prose works, one of which, according to Rieu, p. 846, is called تاریخ عباسیه, and composed several poetical works, viz., قضا و قدر in A.H. 1157 = A.D. 1744, a poem entitled شمه از قدس حق in A.H. 1165 = A.D. 1752, the story of Kâmrûp and Kâmlata in A.H. 1169 = A.D. 1755, and a Diwân in A.H. 1171 = A.D. 1758.

In the preface, the author, after speaking highly of the works *درج الدرر* by Mir 'Abd Ullah Aṣīl, and the *روضة الاحباب* by Mir Jamāl-ud-Dīn 'Aṭā Ullah, states that he began the composition of the present work in his fortieth year, A.H. 1180 = A.D. 1766, for which date, he says, the title of the work itself is a chronogram. According to two versified chronograms given by the author at the end, the work was completed in A.H. 1181 = A.D. 1767; but, as mentioned above, the author records a later date, A.H. 1183 = A.D. 1769, when speaking of the birth of his sons.

Of the three volumes into which the work is divided, the third volume, which deals with the history of Sind, is of special interest. In the preface to this volume, the author, while mentioning his sources, states that in A.H. 613 = A.D. 1216, when 'Alī bin Ḥamīd bin Abī Bakr ul-Kāfi of Uchh visited Bhakar and Alwar, he made the acquaintance of Qāḍī Ismā'īl bin 'Alī bin Muḥammad bin Mūsā bin Ṭā'ī, and obtained from him an ancient record of the Arab conquest of Sind, which the aforesaid 'Alī bin Ḥamīd translated into Persian. The author then mentions the histories of Mir Ma'sūm Bhakarī and Mir Muḥammad Ṭāhīr Nisyanī, the *Argūn Nāmah*, *Tarkhān Nāmah*, and *Beglar Nāmah* (see Elliot, *History of India*, vol. i., pp. 289 and 300).

#### VOLUME I.

Divided into a Muqaddimah and three Daftars:—

Muqaddimah:—

Creation, fol. 2<sup>a</sup>; Genii, fol. 2<sup>b</sup>.

Daftar I. Divided into three Ṭabaqāt:—

1. Prophets before Muḥammad, fol. 4<sup>a</sup>.
2. Early Persian kings and their contemporary rulers in other parts of the world, fol. 46<sup>a</sup>.
3. Philosophers, saints and poets who lived before Islām, fol. 74<sup>a</sup>.

Daftar II. Divided into five Majlis:—

1. Genealogy of Muḥammad, fol. 87<sup>b</sup>.
2. History of Muḥammad from his birth to his death, fol. 89<sup>b</sup>.
3. History of the twelve Imāms and the fourteen Ma'sūmins, fol. 94<sup>a</sup>.
4. The descendants of the Imāms, fol. 110<sup>b</sup>.

The Ṭabaqah containing the history of the four *Khālifs* is wanting here.

Daftar III. Divided into three Ṭabaqahs:—

1. Umayyades, their Amīrs and antagonists, fol. 119<sup>b</sup>.
2. 'Abbasides, their Amīrs, Wazīrs and antagonists, and the Qarmatiles, fol. 143<sup>a</sup>.



3. Dynasties contemporary with the 'Abbasides, divided into nine *Asās*:—

(1) *Tāhiris*, fol. 184<sup>a</sup>; *Šaffāris*, *ib.*; *Sāmānis*, fol. 185<sup>a</sup>; *Ġaznawis*, fol. 186<sup>a</sup>; *Ġāris*, fol. 186<sup>b</sup>; *Āl-i-Buwayh*, fol. 187<sup>a</sup>; *Saljūqs*, fol. 188<sup>a</sup>; *Khwārazmshāhis*, fol. 190<sup>b</sup>; *Atābaks*, fol. 191<sup>a</sup>; *Ismā'ilis* of Egypt, fol. 191<sup>b</sup>; *Ayyūbis*, fol. 192<sup>b</sup>; *Ismā'ilis* of Qūhistān, fol. 193<sup>a</sup>; *Āl-i-'Abd-ul-Mu'min*, fol. 193<sup>a</sup>; *Qarākhītā'is* of Kirmān, fol. 193<sup>a</sup>.

(2) *Caesars*, fol. 194<sup>a</sup>; *Saljūqs*, *ib.*; *Dānishmandis*, fol. 194<sup>b</sup>; *Salqīs*, *ib.*; *Mangūchakis*, *ib.*; *Qarāmān*, *ib.*; *Dulqadr*, *ib.*; 'Usmānī Kings from A.H. 670 = A.D. 1271 down to Sultān Muḥammad bin Ibrāhīm, who reigned from A.H. 1058 to A.H. 1078 = A.D. 1648-1668, fol. 194<sup>b</sup>.

(3) The *Sharifs* of Mecca and Medina, fol. 196<sup>a</sup>.

(4) *Chingīz Khān* and his descendants in *Uluḡ Yārt*, *Qipchāq*, *Īrān* and *Tūrān*, fol. 196<sup>a</sup>; the *Shaybānis*, fol. 207<sup>a</sup>; the *Khāns* of *Kāshghar*, fol. 207<sup>b</sup>.

(5) Dynasties who ruled in *Īrān* after the *Mughals*, namely, the *Champānis*, fol. 207<sup>b</sup>; the *Īlkānis*, *ib.*; *Āl-i-Muẓaffar*, fol. 209<sup>a</sup>; *Kurts*, fol. 210<sup>b</sup>; *Sarbadārs*, *ib.*

(6) The *Qarā Qāyunlus*, fol. 211<sup>b</sup>.

(7) The *Āq Qāyunlus*, *ib.*

(8) The *Šafawis*, *ib.*

(9) *Timūr* and his descendants who ruled in *Īrān* and *Tūrān*, *ib.*

## VOLUME II.

Divided into a *Muqaddimah*, seven *Maqālahs* and a *Khātimah*:—

*Muqaddimah*, on the inhabited quarter of the globe, fol. 214<sup>a</sup>.

The seven *Maqālahs* treat of the seven climates. The author enumerates all the principal countries and cities belonging to each climate, and gives short accounts of their rulers and other remarkable persons:—

First Climate, fol. 215<sup>a</sup>.

Second Climate, fol. 220<sup>a</sup>; Kings of the Deccan, fol. 223<sup>a</sup>; Kings of Bengal, fol. 234<sup>a</sup>; Rulers of Mālwah, fol. 236<sup>a</sup>; of *Khandes*, fol. 236<sup>a</sup>.

Third Climate, fol. 236<sup>b</sup>; Kings of Hindūstān, from Naṣir-ud-Dīn Subuktigin (A.H. 366-387 = A.D. 976-997) to 'Ālamgīr II. (A.H. 1167-1173 = A.D. 1754-1759), fol. 283<sup>a</sup>; Mughal princes and Amīrs of the Dihlī empire, fol. 289<sup>a</sup>; Kings of Egypt, fol. 302<sup>b</sup>.



Fourth Climate, fol. 305<sup>b</sup>; Merv, *ib.*; Sarakhs, fol. 310<sup>a</sup>; Balkh, fol. 310<sup>b</sup>; Badakhshān, fol. 319<sup>a</sup>; Kābul, fol. 317<sup>a</sup>; Kashmīr, fol. 318<sup>b</sup>; Herat, fol. 320<sup>b</sup>, etc.; Iṣfahān, fol. 335<sup>b</sup>, etc.

Fifth Climate, fol. 364<sup>b</sup>; Kings of Shīrwān, fol. 365<sup>a</sup>; Samarqand, fol. 370<sup>a</sup>; Bukhārā, fol. 373<sup>a</sup>; Fargānah, fol. 376<sup>a</sup>; Shāsh, fol. 378<sup>b</sup>; etc.

Sixth Climate, fol. 379<sup>b</sup>; Fārāb, fol. 380<sup>a</sup>; Kings of Kāshgār, fol. 381<sup>b</sup>; Constantinople, fol. 384<sup>b</sup>; Rūm, *ib.*; Farang, fol. 385<sup>a</sup>; Portugal, fol. 385<sup>b</sup>, etc.

Seventh Climate, fol. 385<sup>b</sup>; Balgār, fol. 385<sup>b</sup>; Qarqarah, fol. 386<sup>a</sup>. Khātimah; distances between the principal cities, fol. 386<sup>b</sup>.

### VOLUME III.

#### History of Sind :—

Description of Sind, fol. 388<sup>b</sup>; Hindū Rājahs of Sind, fol. 390<sup>a</sup>; the Brahmans, fol. 390<sup>b</sup>; earliest Muḥammadan conquest of Sind, fol. 392<sup>a</sup>; conquest by Muḥammad Qāsim, fol. 392<sup>b</sup>; Governors who ruled in Sind under the Umayyade Khalīfah, fol. 397<sup>a</sup>; Governors who ruled in Sind under the ‘Abbaside Khalīfah, fol. 398<sup>a</sup>; Governors under the Kings of Ġaznah, Ġār and Dihlī, fol. 398<sup>b</sup>; the Sūmarah tribe, fol. 401<sup>b</sup>; Jāms of the Sammah tribe, fol. 406<sup>b</sup>; Amīrs of the Jāms of the Sammah tribe, fol. 409<sup>a</sup>; Tabaqah-i-Argūn, fol. 409<sup>b</sup>; Humāyūn’s landing in Sind, fol. 412<sup>a</sup>; Tabaqah-i-Tarkhān to the death of Ġāzī Beg, with an account of the conquest of Sind by Akbar, fol. 414<sup>a</sup>; Amīrs of the Argūn and Tarkhān Dynasties, fol. 423<sup>a</sup>; Amīrs of the Timurides and Governors of Tattah, from A.H. 1002–1149 = A.D. 1503–1736, fol. 426<sup>a</sup>; the Kalūrah ‘Abbāsiyah family, fol. 430<sup>a</sup>; cities and towns of Sind, with biographical notices of eminent Shaykhs, scholars, poets, and other remarkable persons of each place, fol. 436<sup>a</sup>.

For the contents of the Tuhfat-ul-Kirām and for other works of the author, see Rien, pp. 846–848; Elliot’s History of India, vol. i., pp. 327–351. Some chapters translated by T. Postans will be found in the Journ. Asiat. Soc. Bengal, vol. vii., pp. 96–104, and 297–310.

This beautiful copy was written by the order of Mīr Muḥammad Naṣīr Khān شاهزاد میر محمد نصیر خان of Persia.

Written in a beautiful minute Nasta’liq, within gold ruled borders, with sumptuously decorated ‘Unwāns and illuminated frontispieces at the beginning of each volume.

Dated A.H. 1233.

Scribe محمد اسمعیل ابن حاجی محمد باقر شیرازی

## No. 480.

fol. 252; lines 31; size  $12 \times 8\frac{1}{4}$ ;  $9 \times 5\frac{1}{4}$ .

حديقة الصفا

## HADÎQAT-US-ŞAFÂ.

A voluminous work on general history from the beginning to A.H. 1173 = A.D. 1759, written by Yûsuf 'Alî bin Gulâm 'Alî Khân يوسف علي بن غلام علي خان, who flourished under 'Alî Wardî Khân (d. A.H. 1169 = A.D. 1755), governor of Bengal, Behar and Orissa.

Beginning:—

باعث تدوين این کلمات آنکه

According to the preface in the present copy the entire work is divided into a Muqaddimah, three volumes (مجلد) and a Khâtimah; each volume is subdivided into several Raudahs or gardens, each Raudah into several Daulahs or trees, and each Daulah into several Gushs or branches. The present copy contains a portion of Volume I. and breaks off with the concluding portion of Daulah II. of the fourth Raudah.

An autograph copy by the author with a detailed description of the contents, is noticed in Ethé, Bodl. Lib. Cat. No. 118.

In the preface the author states that he collected the materials for the work during the time of Muhammad 'Alî Wardî Khân, but that, owing to various obstacles, he could not carry out his plan until after the death of 'Alî Wardî Khân, which took place in A.H. 1169 = A.D. 1755. In A.H. 1170 = A.D. 1756 he commenced the composition. He adds that he had no one to assist him in the work, and had to depend exclusively upon his own knowledge and labour. At one time, being discouraged, he put aside the work, of which only a very small portion had been written, but Mir Muhammad 'Alî happened to read it, and finding it interesting, encouraged the author to resume and finish it.

The author also wrote a history of the lives and administrations of 'Alî Wardî Khân Mahâbat Jang, and of his successor, Shujâ'-ud-Daulah; see Rieu, p. 312<sup>a</sup>.

Contents:—

## VOLUME I.

Introduction, containing the preface, an account of the Creation, and a complete index to Volume I., fol. 2<sup>a</sup>.



Raḍāh I. Divided into two *Dauḥahs* :—

1. The Prophets before Muḥammad, fol. 4<sup>a</sup>.
2. The pre-Muhammadan Kings, in fourteen *Ġuṣṣ*s: The *Pishdādians*, fol. 28<sup>a</sup>; the *Kayānians*, fol. 29<sup>a</sup>; the *Ashkānians*, fol. 32<sup>a</sup>; the *Ashgānians* and the *Sāsānians*, fol. 32<sup>a</sup>; the *Kaldānians* and the Kings of Syria, fol. 35<sup>a</sup>; the *Banū Sulaymān*, the *Ptolemies*, the Kings of *Ḥabash* and the *Ġaṣṣānians*, fol. 36<sup>a</sup>; the *Banū Lakḥm* and the Roman emperors, fol. 36<sup>b</sup>.

Raḍāh II. Divided into five *Dauḥahs* :—

1. History of Muḥammad, fol. 37<sup>a</sup>.
2. Abū Bakr, fol. 70<sup>b</sup>.
3. 'Umar, fol. 73<sup>a</sup>.
4. 'Uṣmān, fol. 78<sup>b</sup>.
5. 'Alī, fol. 82<sup>b</sup>.

Raḍāh III. Divided into ten *Dauḥahs* :—

- ✓ 1. The twelve Imāms, fol. 95<sup>b</sup>.
2. Eminent *Ṣaḥābīs*, in alphabetical order, fol. 99<sup>a</sup>.
3. This section, dealing with the notices on Saints, 'Ulamā and Legists in general, bears the wrong heading, *در ذکر تابعین*, *و تتبع تابعین*, fol. 103<sup>b</sup>. The account of the *Ṭabī'in* and the *Ṭab-i-Ṭabī'in* is given on fol. 122<sup>b</sup>.
4. The four *Mujtahidīn*, fol. 123<sup>b</sup>.
5. The seven readers of the *Qur'ān*, fol. 124<sup>a</sup>.
6. The eminent 'Ulamā and traditionists, *ib.*
7. The eminent *Ṣāffīs* and Saints, fol. 125<sup>b</sup>.
8. The *Banū Umayyah*, fol. 128<sup>a</sup>.
9. In two *Ġuṣṣ*s: The Martyrdom of Ḥusayn, fol. 131<sup>a</sup>; account of 'Abd Ullah Zubayr, fol. 134<sup>b</sup>.
10. The 'Abbāsides, fol. 149<sup>a</sup>.

Raḍāh IV. Divided into two *Dauḥahs* :—

1. Rulers and Governors contemporary with the 'Abbāsides to the west of Bagdād, in twenty-three *Ġuṣṣ*s: The 'Abbāsides who fled to Egypt, fol. 165<sup>a</sup>; the Sayyids in Spain, fol. 165<sup>b</sup>; the Sayyids in Yaman, fol. 166<sup>a</sup>; the *Sharifs* of Mecca, *ib.*; the *Banū Ḡālīb* in Africa, fol. 167<sup>a</sup>; the *Banū Ṭālūn*, *ib.*; the *Āl-i-Hamadān*, *ib.*; the *Ikhshidiyyah*, fol. 167<sup>b</sup>; the *Banū Mundir*, fol. 168<sup>a</sup>; the *Mulagṣūmīn*, *ib.*; the *Muwahḥidīn*, fol. 168<sup>b</sup>; the *Banū Marīn*, fol. 169<sup>b</sup>; the



Âl-i-Mirdās, *ib.*; the Banū 'Uqayl, *ib.*; the Banū Asad, fol. 170<sup>a</sup>; the Banū Tāi, *ib.*; the Ismā'ilis in Egypt, *ib.*; the Âl-i-Ayyūb, fol. 172<sup>a</sup>; the Saljūqs, fol. 176<sup>a</sup>; the Âl-i-'Uṣmān of Rūm, fol. 177<sup>b</sup>; the Akṛād, fol. 214<sup>a</sup>; the Âl-i-Dul Qadr, *ib.*

2. The dynasties contemporary with the 'Abbāsides to the east of Bagdād, in Īrān and Tūrān, in twenty-five Ġuṣns: The Banū Ḥasan and Ḥusayn in Ṭabaristān and Gilān, fol. 214<sup>b</sup>; the Kārkīyās in Gilān, fol. 215<sup>a</sup>; the Qiwāmiyah Sayyids in Māzandarān, fol. 217<sup>b</sup>; the Bāwandiyah in Ṭabaristān and Gilān, fol. 218<sup>a</sup>; the Ṭāhirides, fol. 219<sup>b</sup>; the Saffārides, fol. 220<sup>a</sup>; the Sāmānides, fol. 221<sup>a</sup>; the Âl-i-Ziyār, fol. 223<sup>b</sup>; this is followed by a long notice on Abū 'Alī Sīnā, fol. 224<sup>a</sup>; the Ġaznawīs, fol. 226<sup>b</sup>; the Ġāris, fol. 229<sup>a</sup>; the Kurts, fol. 231<sup>a</sup>; the Daylamī's, fol. 232<sup>a</sup>; the Kākuyah, fol. 235<sup>a</sup>; the Saljūqs of Īrān, Tūrān, 'Irāq and Kirmān, fol. 235<sup>b</sup>; the Atābaks of Mausi, fol. 244<sup>a</sup>; of Āḍarbayjān, fol. 245<sup>a</sup>; of Fārs, fol. 245<sup>b</sup>; of Luristān, fol. 246<sup>b</sup>.

There is a large lacuna after fol. 246. The MS. breaks off here and abruptly opens with the concluding portion of the third volume, dealing with the contemporary poets who were the author's friends. The rubrics bearing the names of the poets are wanting. At the end it is said that the author had a mind to continue the history of the Mughal sovereigns down to Aḥmad Shāh (deposed in A.H. 1167 = A.D. 1754), 'Ālamgīr II. (d. 1173 = A.D. 1759), and Shāh 'Ālam, to the eleventh year of his reign, A.H. 1184 = A.D. 1771 (the year in which the author finished the composition), but that, as he contracted a serious illness, he could not carry out his plan.

The third volume of the work is written entirely on the basis of Firishtah, and agrees with it in arrangement and in many other respects. See Rien, p. 872, where a copy of the third volume is mentioned.

Written in minute Nasta'liq.

Not dated, apparently 13th century A.H.

No. 481.

fol. 620; lines 15; size  $12 \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 4$ .

مرآت آفتاب نما

## MIR'ÂT-I-ÂFTÂB NUMÂ.

A compendium of general history, biography and geography, from the beginning of the world to the 45th year of the reign of Shâh 'Âlam, A.H. 1217 = A.D. 1802.

Beginning:—

مقالی کہ خوش آبی لالی متدلی الفاظ آبدارش آرایش افسر  
سلطان سخن تواند نمود الع

The author of this work, 'Abd-ur-Rahmân, entitled Shâh Nawâz Khân, عبد الرحمن مخاطب بشاهنواز خان هاشمی ثم الدہلوی, who was a high official in the Court of Shâh 'Âlam, states in the preface that he had long been engaged in historical studies, and had thought of writing a history from the creation of the world to his own time, dealing with the accounts of the prophets, Khalifs, Imâms, philosophers, physicians, Ulamâ, saints, poets, nobles, kings and wonders and curiosities of the world, but that on account of various obstacles and hindrances he could not carry out his plan, until in the reign of his royal patron, Shâh 'Âlam, he found himself in a position to undertake this work, which he completed in A.H. 1218 = A.D. 1803.

The title of the work, which forms a chronogram for the date of composition, viz., A.H. 1218, was chosen on account of its including the word 'Âftâb,' which was the poetical *nom de plume* of Shâh 'Âlam, to whom the work is dedicated.

It may be remarked here that the Mir'ât-i-Âftâb Numâ is only an abridgment of other universal histories of earlier date. The author gives very short notices of the various dynasties that ruled in the East. He very often dismisses an entire dynasty with a bare enumeration of its kings, while on many occasions he gives very scanty notices of only the most remarkable persons of a race. But the history of Shâh 'Âlam, the events of whose reign are recorded year by year, is no doubt of some value, while the biographical portion, and the last part of the sixth Tajallî, treating of Asiatic music, are extremely interesting.



Other copies of the work are mentioned: Morley, *Descriptive Catalogue*, pp. 56-58; Rieu, p. 131<sup>b</sup>; Ethé, *Bodl. Lib. Cat.* No. 120<sup>a</sup>. See also Elliot, *History of India*, vol. viii., p. 332; *Journal of the Asiatic Society of Bengal*, vol. xxiii., part I., p. 233, No. 30.

The work is divided into a Muqaddimah, two Jalwabs, subdivided into several Tajallis, and a Khâtimah, as follows:—

Muqaddimah. Advantages of studying history, fol. 4<sup>b</sup>.

Jalwah I. Subdivided into six Tajallis:—

1. Creation of the world; heavenly bodies and divisions of time; minerals, plants with their usage, and animals in alphabetical order; constitution of the human body; ethics, fol. 6<sup>a</sup>.
2. History of the prophets from Âdam to Muḥammad, fol. 78<sup>a</sup>.
3. History of Muḥammad, the first four *Khalifs*, and the twelve Imâms, fol. 137<sup>a</sup>.
4. *Šâfis* in chronological order, fol. 159<sup>a</sup>; Saints and Martyrs who are buried in India, fol. 172<sup>a</sup>; false *Šâfis*, fol. 197<sup>a</sup>; Hindû devotees, fol. 119<sup>b</sup>; 'Ulamâ, fol. 208<sup>a</sup>; physicians and philosophers, fol. 217<sup>a</sup>; poets in alphabetical order, fol. 225<sup>b</sup>; calligraphists, fol. 261<sup>a</sup>.
5. Wrongly styled here, *تجلی ششم*. Early Arab and Persian Kings: The Pishdâdians, fol. 266<sup>b</sup>; the Kayâniâns, fol. 269<sup>a</sup>; Mulâk-ut-Tawâ'if, fol. 273<sup>a</sup>; the Sâsâniâns, fol. 274<sup>a</sup>; the Kings of Babylon, Syria, of the Jews, and of the Greeks, the Himyarites, the Ethiopians, and the Turks from Japhet, fol. 279<sup>a</sup>; the Umayyades, fol. 284<sup>a</sup>; the 'Abbasides, fol. 285<sup>b</sup>; the Tâbiris, the Šaffârîdes, fol. 289<sup>a</sup>; the Samanides, fol. 290<sup>a</sup>; the Ġaznavides, fol. 291<sup>a</sup>; the Kings of Gilân, the Buwaihîdes, fol. 291<sup>a</sup>; the Saljûqs, fol. 292<sup>b</sup>; the Atâbaks of Fârs, fol. 294<sup>a</sup>; Kings of Ġûr and Ġaznîn, fol. 294<sup>b</sup>; the Khwârazmshâhis, fol. 296<sup>b</sup>; the Ayyûbîs, the Kings of Egypt and Syria, of Yemen and of Arabia, fol. 301<sup>a</sup>; the Khâns of Turk, fol. 301<sup>b</sup>; the Chingiz Khânians, fol. 302<sup>a</sup>; Kings of the Deccan, the Nizâm-ul-Mulkis, the Âdil Khânîs, the Qutb-ul-Mulkis and the Kings of Gujarât, fol. 305<sup>a</sup>; the rulers of Mâlwah, Khândes, Bengal, Jaunpûr, Kashmîr, Sind and Multân, fol. 308<sup>a</sup>; the Šafawis, fol. 308<sup>b</sup>; the Afgâns of Dihlî, fol. 309<sup>b</sup>; the Râjahs of India, fol. 315<sup>a</sup>.
6. History of Timûr and his descendants in India to the thirtieth year of Shâh 'Âlam's reign, fol. 318<sup>a</sup>; biographies of the distinguished Amîrs of the Timuride Dynasty,



in alphabetical order, fol. 435<sup>b</sup>; inventions, fol. 456<sup>a</sup>; Indian musicians and singers, with a description of the various musical tunes, modes, etc., fol. 459<sup>a</sup>.

**Jalwah II.** Divided into eight Tajallis. The first seven treat of the seven climates and of the cities and provinces situate therein, fol. 487<sup>b</sup>. The eighth deals with the seas of the seven climates, fol. 605<sup>b</sup>. The seventh Tajalli includes a description of Europe and America based on information received from Jonathan Scott (*b.* 1754-*d.* 1829), fol. 590<sup>a</sup>.

**Khâsimah.** Curiosities and wonders of the world, fol. 608<sup>a</sup>.

Written in a bold neat Nasta'liq.

Dated 22nd Rabi', the thirteenth year of the reign of Muḥammad Akbar II.

# HISTORY OF THE PROPHETS, MUHAMMAD, THE KHALÎFS AND THE IMÂMS.

No. 482.

fol. 405; lines 23; size  $9\frac{3}{4} \times 6$ ;  $7\frac{3}{4} \times 4$ .

تاج القصص

## TÂJ-UL-QIṢAṢ.

A copious work on the biographies and legends of the prophets from Âdam to Muḥammad, chiefly based upon the Qurân, its commentaries and the Ḥadiṣ.

It seems to have been written shortly after the well-known work, *Qīṣaṣ-ul-Anbiyâ*, of Ishâq bin Ibrâhîm bin Manṣûr bin Khalaf of Nishâpûr, who, according to Rieu, p. 143, was living at the end of the fifth century of the Hijrah.

Dr. Ethé, in his *Bodl. Lib. Cat.*, No. 343, wrongly asserts that the *Qīṣaṣ-ul-Anbiyâ* is "a mere abridgment" of the *Tâj-ul-Qīṣaṣ*. In the present work we find that the author, while mentioning as his sources جرير طبري (*d. A.H. 310 = A.D. 922*) and اعظم كوفي (*c. A.H. 314 = A.D. 926*), frequently cites the work *Qīṣaṣ-ul-Anbiyâ*. So it is evident that the *Qīṣaṣ-ul-Anbiyâ* was written before the present work. The author frequently introduces his master in the form قال امام الجيهاني, and on fol. 228<sup>a</sup> mentions another work, عصمة الانبيا, without the author's name. This I have not been able to trace. *Hâj. Khal.*, vol. iv., p. 212,

mentions two works of the same title. One by **فخر الدين رازي**, who died in A.H. 606 = A.D. 1209, and the other by **الشيخ مصلح احمد بن الدين الشهير بالمركز وابن السيف الكر ماني**, without any date.

Dr. Ethé notices three copies of the present work, one in the Bodl. Lib. Cat., No. 342, and two in the Ind. Office Lib. Cat., Nos. 591 and 592. The learned doctor, in his Ind. Office Lib. Cat., while remarking that the work is by an "anonymous author," could make out only a part of the author's name (**Ibn-i-Naṣr-ul-Bukhārī**) from a casual and defective note on the fly-leaf of the Bodl. Lib. copy. He remarks:—"As to the author, his name does not occur in the book itself . . . We do not find this work mentioned anywhere, nor have we succeeded in finding a clue for a conjecture as to the time when it was composed." But on fol. 92<sup>b</sup> of the present copy the author, in the beginning of a detailed narrative of the life of Joseph, gives us the following particulars about himself. He styles himself **Abū Naṣr Aḥmad bin Aḥmad bin Naṣr ul-Bukhārī**, **ابو نصر احمد بن احمد بن نصر البخاري**, and states that his master, **Abul Qāsim Maḥmūd bin Ḥasan ul-Jayhānī**, at the request of his pupils, wrote a work on the Quranic story of Joseph, which work, he, the pupil, rendered into Persian with suitable additions and alterations, entitling it **انس المريدين وروضة المصبيين**, and divided it into forty sections: **مجلد چهلين**. He further adds that he wrote the translation in **Balkh**, A.H. 475 = A.D. 1082. The following quotation will give an idea of the particulars given by the author:—

قال الشيخ الامام الزاهد ابو القاسم محمود بن حسن الجيهاني  
 روضة الله شاگردان از من درخواستند تا ايشانرا در قصه  
 يوسف عليه السلام تصنيفي سازم—اجابت كرد تا ايشانرا از  
 تصنيفهاي ديگر استغنا پديد آيد— . . . پس ايشانرا مجموعه  
 ساختم فارسي . . . و سورة يوسف را بر چهل مجلس نهادم . . .  
 و اين تصنيف را انس المريدين و روضة المصبيين نام كردم . . .  
 و من كه شاگرد و هم بكاتب ابو نصر و بنام احمد بن احمد بن نصر  
 البخاري اين نسخه را ببلخ نوشتم بتاريخ سنه خمس و سبعين و  
 اربعماية . . . الخ



The work starts with a short Arabic preface, beginning thus:—

الحمد لله الذي توحد بالملكوت و تعزّر بالجبروت و هو الصّ  
الذي — الخ

This is followed by a Persian introduction, which begins thus:—

سپاس و ستایش براستی و آفرین بتمامی مر خداوند جهان  
آفرین — الخ

In the preface the author, after dealing at some length with the necessity of education and its advantages, gives short accounts of the creation of the earth, the ocean, the heaven and its bodies, paradise and hell.

There is no division whatever, and spaces for headings are left blank in many places.

Contents:—

fol. 18 <sup>a</sup> .	آدم	fol. 92 <sup>a</sup> .	یوشف
fol. 49 <sup>a</sup> .	ادریس	fol. 184 <sup>a</sup> .	موسى
fol. 51 <sup>a</sup> .	نوح	fol. 213 <sup>a</sup> .	ایوب
fol. 59 <sup>a</sup> .	هود	fol. 218 <sup>a</sup> .	یونس
fol. 61 <sup>a</sup> .	صالح	fol. 222 <sup>a</sup> .	جالوت
fol. 65 <sup>a</sup> .	شعیب	fol. 226 <sup>a</sup> .	داؤد
fol. 68 <sup>a</sup> .	ابراہیم	fol. 230 <sup>a</sup> .	سلیمان
fol. 81 <sup>a</sup> .	اسماعیل	fol. 248 <sup>a</sup> .	لقمان
fol. 91 <sup>a</sup> .	عیص و یعقوب	fol. 252 <sup>a</sup> .	اسکندر

The part dealing with the pre-Muhammadan prophets concludes on fol. 291<sup>a</sup>, after which begins the history of Muhammad down to his

death. After dealing with the miracles of Muḥammad and other prophets, the author dismisses his immediate successors in a few lines and closes with a short account of Husayn's death.

For other copies see Ethé, Bodl. Lib. Cat., No. 342, and Ethé, Ind. Office Lib. Cat., Nos. 591 and 592.

This MS. is wormed in many places.

Written in a clear minute Nasta'liq.

Not dated; a fine, ancient copy.

### No. 483.

fol. 270; lines 15; size  $9\frac{3}{4} \times 6\frac{1}{4}$ ;  $7\frac{1}{4} \times 3\frac{1}{4}$ .

مجمع الحسنات

### MAJMA'-UL-HASANÂT.

Biographies and legends of the prophets from Âdam to Muḥammad, and of the Khulafâ-i-Râshidin or the first four Khalîfs, by an anonymous author.

Beginning:—

الصد لله رب العالمين و العاقبة للمتقين و الصلوة علي سيدنا  
و رسوله الرحمة و شفيع الامة محمد و آله اجمعين — بلغنا عن  
مصدق بن ابراهيم البخاري رحمه الله باسناد صحيح الخ

On the fly-leaf at the beginning the title assigned to the work is قصص الانبياء, but according to W. Pertsch, Berlin Cat., p. 522, it should bear the designation, مجمع الحسنات. Dr. Ethé, in his India Office Lib. Cat., No. 593, basing his assertion on the opening lines of the work, holds that it is founded mainly on the Ṣaḥīḥ (كتاب) of Muḥammad bin Ismâ'il-ul-Bukhârî (d. A.H. 256 = A.D. 870); but as a matter of fact the entire work is based chiefly on the verses of the Qur'ân.

## Contents:—

1. fol. 1 <sup>b</sup> .	— کرمی — عرش — Creation of the Prophetic Light, the World and قلم and لوح.
2. fol. 6 <sup>b</sup> .	قصه پروان
3. fol. 8 <sup>a</sup> .	قصه آدم عليه السلام
4. fol. 20 <sup>a</sup> .	قصه هيف عليه السلام
5. fol. 21 <sup>b</sup> .	قصه ادريس عليه السلام
6. fol. 22 <sup>b</sup> .	قصه لوح عليه السلام
7. fol. 28 <sup>a</sup> .	قصه هود عليه السلام
8. fol. 31 <sup>b</sup> .	قصه صالح ييغمبر عليه السلام
9. fol. 33 <sup>a</sup> .	قصه ابراهيم عليه السلام
10. fol. 51 <sup>a</sup> .	قصه لوط ييغمبر عليه السلام
11. fol. 54 <sup>a</sup> .	قصه اسحاق ييغمبر عليه السلام
12. fol. 54 <sup>b</sup> .	قصه يوسف عليه السلام
13. fol. 75 <sup>a</sup> .	قصه ايوب عليه السلام



14. fol. 84<sup>a</sup>.      ابتدای قصه موسی علیه السلام
15. fol. 90<sup>a</sup>.      قصه شعیب علیه السلام
16. fol. 91<sup>a</sup>.      قصه موسی علیه السلام (continued)
17. fol. 113<sup>a</sup>.      قصه قارون لعنة الله عليه
18. fol. 118<sup>b</sup>.      قصه بلعم
19. fol. 125<sup>b</sup>.      قصه يوزع عليه السلام
20. fol. 126<sup>b</sup>.      قصه يونس عليه السلام
21. fol. 137<sup>b</sup>.      قصه داؤد عليه السلام
22. fol. 139<sup>a</sup>.      قصه شداد بن عاد
23. fol. 150<sup>a</sup>.      قصه سليمان عليه السلام
24. fol. 165<sup>b</sup>.      قصه نوحا
25. fol. 168<sup>b</sup>.      قصه لقمان حكيم
26. fol. 171<sup>a</sup>.      قصه ذو القرنين
27. fol. 177<sup>b</sup>.      قصه خضر و الياض عليهما السلام
28. fol. 179<sup>b</sup>.      قصه اصحاب كهف

29. fol. 183<sup>a</sup>. قصه الياس بيغمير عليه السلام
30. fol. 183<sup>b</sup>. قصه شهر سبا
31. fol. 186<sup>a</sup>. قصه ارميا عليه السلام
32. fol. 186<sup>b</sup>. قصه بخت نصر
33. fol. 190<sup>a</sup>. قصه ذكريا عليه السلام
34. fol. 190<sup>b</sup>. قصه يحيى عليه السلام
35. fol. 193<sup>a</sup>. قصه عزيز عليه السلام
36. fol. 195<sup>a</sup>. قصه تبع بن مصدع بن دردع
37. fol. 198<sup>a</sup>. قصه مريم رضي الله عنها
38. fol. 205<sup>b</sup>. قصه رفع عيسى عليه السلام در بيت المقدس
39. fol. 220<sup>a</sup>. قصه عبادة الاصنام
40. fol. 221<sup>b</sup>. قصه قوم تبع
41. fol. 222<sup>b</sup>. قصه اهل ضروان
42. fol. 223<sup>a</sup>. قصه اصحاب فيل
43. fol. 225<sup>a</sup>. قصه مولود مهتر عالم صلي الله عليه وسلم

44. fol. 228<sup>b</sup>. قصه نزول وحى
45. fol. 233<sup>a</sup>. قصه شب معراج
46. fol. 239<sup>b</sup>. قصه هجرت رسول صلى الله عليه وسلم
47. fol. 241<sup>b</sup>. قصه عرب بدر الكبرى
48. fol. 244<sup>b</sup>. قصه عرب احد
49. fol. 248<sup>a</sup>. قصه بدر الصغرى
50. fol. 255<sup>b</sup>. قصه غزوة تبوك
51. fol. 261<sup>b</sup>. قصه وفات پيغمبر عليه السلام
52. fol. 262<sup>b</sup>. خلافت ابو بكر
53. fol. 264<sup>a</sup>. خلافت عمر
54. fol. 266<sup>b</sup>. خلافت عثمان
55. fol. 267<sup>b</sup>. خلافت علي
56. fol. 269<sup>a</sup>. قصه يزيد لعنه الله عليه

Written in a fair Nasta'liq within coloured borders.  
Not dated, apparently 18th century.



## HISTORY OF MUHAMMAD.

No. 484.

fol. 256; lines 18; size  $9\frac{3}{4} \times 6\frac{3}{4}$ ;  $7 \times 4\frac{1}{4}$ .

ترجمہ مولود النبی

## TARJUMAH-I-MAULŪD-UN-NABĪ.

A Persian translation of Sa'īd bīn Mas'ūd-ul-Kāzarūnī's history of Muḥammad.

Beginning:—

و به نستعين — حمد و سپاس بيقيناس خدايوا كه نور محمد صلي  
الله عليه و آله و سلم پيش از همه چيز آفريد — الخ

No proper title to the work is given anywhere, and there seems to be serious confusion regarding the author and the work. Towards the conclusion the translator twice calls it "Tarjumah-i-Maulūd-i-Muṣṭafā," e.g. on fol. 355<sup>a</sup>, . . . و اين آخر ترجمه كتاب مولود مصطفی, and again on fol. 355<sup>b</sup>, تمام شد كتاب ترجمه مولود مصطفی صلوات الله و سلمه . . . while in the colophon it is called, "Kitāb-i-Maulūd-un-Nabī," كتاب مولود النبي.

The work is mentioned, without the translator's name, in Rien, iii., p. 1026<sup>b</sup>, where it is wrongly styled تاريخ حسيني, and even منتخب الاخبار, which, however, is quite distinct from the present work. In Ethé, India Office Library Cat., No. 165, and in the colophon of the Bāhār Library copy, it is called سير عقيقي; while two copies, without any title, are noticed in W. Pertsch, Berlin Cat., Nos. 543 and 544.

Again, Hāj. Khal., vol. vi., p. 167, very curiously notes:—

منتثي في سير مولود النبي المصطفى — فارسي  
للإمام سعيد الدين محمد بن مسعود الكازروني لمتوفى منه ٧٥٧ رتب علي  
عربه ولده. and after enumerating all the divisions, which  
exactly agree with those in the present copy, remarks that it was  
rendered into Arabic by Kāzarūnī's son 'Afif-ul-Dīn, المحدث المسند عثيف الدين.  
Hāj. Khal., vol. v., p. 548, also mentions Sa'id bin Mas'ūd Kāzarūnī's work, مطالع المصطفوية في  
شرح مشارق الانوار النبوية, a commentary on the Mashāriq-ul-Anwār  
of Raḍi-ul-Dīn Ḥasan bin Muḥammad-ush-Shigānī, who died in A.H. 650  
= A.D. 1252. The same Hāj. Khal. mentions 'Afif-ul-Dīn in connection  
with three other works, viz., vol. i., p. 237, شرح بخاري, completed at Shīrāz, Rabi' I., A.H. 766 = A.D. 1364;  
vol. ii., p. 537, شرح غرر, and iv., p. 52, شرح شهر ربيع الاول بمدينة شيراز  
مشاء, which in the introduction of the present copy is said to be a  
work of Sa'id bin Mas'ūd-ul-Kāzarūnī.

Brock., ii., p. 195, also mentions under Sa'id bin Mas'ūd-ul-Kāzarūnī,  
*al mustafā fi sirat an nabi al mustafā* (after which, wrongly following  
Hāj. Khal., *loc. cit.*, he adds the word "persisch" instead of "arabisch")  
and his two other works, viz., *maulūd an nabi* and *muṣalsalāt*. The last  
is included among the works of Sa'id bin Mas'ūd-ul-Kāzarūnī, enumerated  
in the beginning of the copy.

Now in the preface the translator, referring to Sa'id bin Mas'ūd  
ul-Kāzarūnī, remarks:—

مولف كتاب خادم اعاديت نبويه شاگرد اخبار مصطفيه سعيد  
بن مسعود كازروني اسكنه الله بصحة الجنان و افاض عليه مجال  
الرحمة والرضوان

The words after كازروني at once suggest that Sa'id bin Mas'ūd was  
not living at the time of the present translation. Moreover the trans-  
lator throughout the work introduces Kāzarūnī with the words روح الله  
روحه.

In the conclusion the translator, who gives his name as 'Afif bin  
Sa'id bin Mas'ūd bin Muḥammad bin 'Alī bin Aḥmad bin 'Umar bin  
Ismā'il Shāykh-ush-Shuyūkh Abi 'Alī Daqqāq, says that he finished the



writing of the work at Shīrāz in A.H. 760 = A.D. 1358, that is to say two years after the death of Sa'īd Kāzarānī:—

تمام شد کتاب ترجمه مولود مصطفی صلوات الله و سلامه عليه  
و آله و صحبه اجمعين و لله الحمد اولاً و آخراً و ظاهراً و باطناً در  
شعبه شيخ كبير ابي محمد بن عبد الله العفيف قدس الله سره  
بدست مترجم اين كتاب كمترين بندگان عداي عفيف بن سعيد  
بن مسعود بن محمد بن علي بن احمد بن عمر بن اسمعيل شيخ  
الشيوخ ابي علي دقاق برد الله مضجعهم و اصلح شأنه و عفر  
لهم — در روز پنجشنبه عاصورا مبارك منه متين و سميعاته در  
شیراز . . .

In my opinion (i) Hāj. Khal. is right in asserting that 'Afif-ud-Dīn, the present translator, was the son of Sa'īd bin Mas'ūd-ul-Kāzarānī, whose genealogy, as given in Ibn-i-Hajar 'Asqalanī's (*d.* A.H. 852 = A.D. 1448) *Durar-ul-Kāminah*, vol. ii., fol. 522, exactly agrees with the genealogy given by the translator 'Afif at the end of the present work; (ii) Hāj. Khal. has very seriously confounded the works of the father and the son, and has thus thrown all the subsequent writers into error; (iii) the work is the Persian translation of Sa'īd bin Mas'ūd-ul-Kāzarānī's history of Muḥammad, entitled by Brock., ii., p. 195, *Maulūd-un-Nabī*, a copy of which is mentioned in the British Museum Cat., No. 920, p. 423, and the divisions of which, as described in the said catalogue, exactly correspond with those of the present work.

In the introduction the translator, 'Afif, after praising God, the Prophet and his companions, states that the author, Sa'īd bin Mas'ūd-ul-Kāzarānī, after finishing the commentary on the *Mashāriq-ul-Anwār* (*loc. cit.*) and the works *Shifā-ūṣ-Ṣudūr* (not mentioned by Brock.), the *Musalsalāt* (not mentioned by Hāj. Khal.), and other works:—

تا شرح مشارق الانوار و کتاب شفاء الصدور و مسالسات  
مصدقين و ديگر مختصرات را تاليف کردم . . .

thought of writing an authentic biography of the Prophet. With this view, after thoroughly studying the Qur'ān and the books of traditions, he wrote the work (the original) in the hope of receiving a reward in the next world.



On fol. 119<sup>b</sup> the translator narrates that the author, Sa'id Kāzarūnī, ever desired to behold the Prophet in a dream, and to hear some genuine Ḥadīṣ from his lips, in order that he might deliver the same directly from the Prophet without any Isnād or Catena. And this came about on Thursday night the 5th of Ṣafar, A.H. 732 = A.D. 1331.

The work is divided into four Qismas and a Khātimah:—

## QISM I.

Account of the creation of the Prophetic light till the time of Muḥammad's birth, divided into eight Bābs or chapters:—

i. fol. 8<sup>b</sup>.

باب اول در بیان کثیفیت تأییدن نور نبوت حضرت رسالت  
صلوات الله و سلامه علیه پیش از وجود و صورت او و ذکر خلق  
طینه طینه او پیش طینه آدم و حدیث صورتهاء پیغمبران علیهم  
الصلوة والسلام

ii. fol. 17<sup>b</sup>.

باب دوم در بیان بشارت کتب قدیمه و انبیا و دیگران به  
بعض رسول خدای صلی الله علیه و سلم

iii. fol. 22<sup>a</sup>.

باب سوم در بیان اخبار جتیان به بعض حضرت رسالت صلی  
الله علیه و سلم

iv. fol. 25<sup>b</sup>.

باب چهارم در ذکر کثیفیت مستقل شدن نور نبوة رسول خدای  
صلی الله علیه و سلم از اصالب طینه بارحام طاهره

v. fol. 40<sup>b</sup>.

باب پنجم در غرایب که در مدته حمل حضرت رساله صلی الله  
علیه و سلم به ظهور آمد

vi. fol. 41<sup>b</sup>.

باب ششم در ذکر ولادة و ظهور یمن و برکت حال و کثیفیت  
وضع او صلی الله علیه و سلم

vii. fol. 47<sup>b</sup>.

باب هشتم در بیان حوادث که در شب ولادة حضرة رسالت  
ظاهر شده

viii. fol. 49<sup>b</sup>.

باب هشتم در ذکر نسب و آباء و امهات آن حضرة و کيفيت  
وفاة عبد الله و ذکر اسماء رسول الله صلى الله عليه وسلم

It is divided into the following five Fajls or sections:—

(1)

فصل اول در ذکر نسب حضرة رسالت صلى الله عليه  
وسلم

(2) fol. 51<sup>b</sup>.

فصل دوم در ذکر پدران او عليه الصلوة والسلام

(3) fol. 53<sup>a</sup>.

فصل سوم در ذکر مادران حضرة رسالت عليه الصلوة و  
السلام

(4) fol. 54<sup>a</sup>.

فصل چهارم در ذکر وفاة عبد الله

(5) fol. 54<sup>b</sup>.

فصل پنجم در ذکر اسماء رسول بخداي صلى الله  
عليه وسلم

## QISM II.

Events from the time of his birth to his mission, divided into nine  
Bābs:—

i. fol. 55<sup>b</sup>.

باب اول در بیان آنچه در سال ولادة او حادث شده

ii. fol. 56<sup>a</sup>.

باب دوم در بیان حديث حلبه و ارضاع و کيفيت کاهن و  
غير آن

iii. fol. 64<sup>a</sup>.

باب سوم در بیان آنچه در سال سوم از مولد حضرة رساله  
بوده — در آن سال شق صدر واقع شد

iv. fol. 67<sup>a</sup>.

باب چهارم در بیان آنچه در سال چهارم و پنجم و ششم از مولد  
حضرة رساله صلي الله عليه وسلم بوده — و در این سال بعدد هر  
مالي فصلیست

v. fol. 68<sup>a</sup>.

باب پنجم در بیان آنکه در سال هفتم از مولد حضرة رساله  
بوده — و حکایت میث بن ذی یزن

vi. fol. 72<sup>a</sup>.

باب ششم در بیان آنچه در سال هشتم تا آخر سال یازدهم از  
مولد حضرة رساله عليه الصلوة والسلام بوده

vii. fol. 74<sup>b</sup>.

باب هفتم در بیان آنچه در سال دوازدهم تا آخر سال بیست  
و سوم از مولد حضرة رساله بوده

viii. fol. 77<sup>b</sup>.

باب هشتم در بیان آنچه در سال بیست و پنجم از مولد حضرة  
رساله بوده و قصه راهب و تزویج خدیجه و ذکر اولاد رسول الله  
صلي الله عليه وسلم

ix. fol. 81<sup>b</sup>.

باب نهم در بیان آنچه در سال سی و پنجم تا آخر چهل سالگی  
حضرة رساله صلي الله عليه وسلم بوده

### QISM III.

Events from the time of his prophetic mission till his stay in Mecca,  
divided into nine Babs:—

i. fol. 83<sup>b</sup>.

باب اول در ذکر امارات نبوة او صلي الله عليه وسلم



ii. fol. 88<sup>a</sup>.

باب دوم در بیان آنچه در سال اول از نبوة حضرة رسالة صلي الله عليه و سلم بوزده — و صفة نزول وحى و ذكر آن كس كه اول مسلمان شد

iii. fol. 95<sup>a</sup>.

باب سوم در بیان آنچه در سال چهارم و پنجم از نبوة حضرة رسالة صلي الله عليه و سلم واقع شده — و مكاره كه از مشركان كشيده — و كيفيت هجرة به حيشه

iv. fol. 102<sup>a</sup>.

باب چهارم در بیان آنچه در سال ششم و هفتم از نبوة بوزده — و ذكر اسلام حمزة و عمر رضي الله عنهما

v. fol. 106<sup>a</sup>.

باب پنجم در بیان آنچه در سال هشتم از نبوة حضرة رسالة صلي الله عليه و سلم بوزده — و ذكر عهد كردن قریش بر دشمني بني هاشم و بني مطلب

vi. fol. 110<sup>a</sup>.

باب ششم در بیان آنچه در سال نهم از نبوة بوزده و وفاة خديجه و ذكر ثقیف و جماعت جنیان و تزویج عایشه و سوده رضي الله عنهما

vii. fol. 115<sup>a</sup>.

باب هفتم در بیان آنچه در سال یازدهم از نبوة واقع شده

viii. fol. 116<sup>a</sup>.

باب هشتم در بیان آنچه در سال دوازدهم از نبوة واقع شده — و ذكر معراج — و كيفيت فرض شدن نماز در آن شب

ix. fol. 125<sup>a</sup>.

باب نهم در بیان آنچه در سال سیزدهم از نبوة بوزده است

## QISM IV.

Events of the Prophet's Hijrah years, divided into eleven Bābs:—

i. fol. 128<sup>a</sup>.

باب اول در بیان آنچه در سال اول از هجرة بوده

ii. fol. 159<sup>a</sup>.

باب دوم در بیان آنچه در سال دوم از هجرة بوده و ذکر نکاح و دامادی علي با فاطمه رضي الله عنهما و تحويل قبله و فريضة رمضان و غزاه بدر

iii. fol. 179<sup>b</sup>.

باب سوم در بیان آنچه در سال سوم از هجرة بوده و ذکر تزويج حفصه و غزاه اعد و ذکر حمزه و ديگر صحابه رضي الله عنهم

iv. fol. 192<sup>a</sup>.

باب چهارم در بیان آنچه در سال چهارم از هجرة بوده و ذکر غزوات و تزويج ام سلمه رضي الله عنها

v. fol. 200<sup>b</sup>.

باب پنجم در بیان آنچه از سال پنجم از هجرة بوده از غزوات و نزول تيمم و قصه بهتان که در حق عايشه رضي الله عنها گفتند و ذکر تزويج زينب بنت جحش و قصه خندق

vi. fol. 218<sup>b</sup>.

باب ششم در بیان آنچه در سال ششم از هجرة بوده و بعثت رسول بملوك اطراف و غزاه خديجه و اسلام ابي هريره رضي الله عنه

vii. fol. 235<sup>a</sup>.

باب هفتم در بیان آنچه در سال هفتم از هجرة بوده — و ذکر غزاه خيبر و قصه تعريس و تزويج ام حبيبہ رضي الله عنها

viii. fol. 242<sup>b</sup>.

باب هشتم در بیان آنچه در سال هشتم از هجرت بوده و ذکر  
غزاه فتح و حنین و طائف و ولادت ابراهیم

ix. fol. 259<sup>a</sup>.

باب نهم در بیان آنچه در سال نهم از هجرت بوده و ذکر وفود  
و قصه بتول و حدیث کعب بن مالک و حج ابی بکر رضی الله  
عنه

x. fol. 277<sup>a</sup>.

باب دهم در بیان آنچه در سال دهم از هجرت بوده و ذکر وفود  
و قصه حصه الوداع

xi. fol. 285<sup>a</sup>.

باب یازدهم در بیان آنچه در سال یازدهم از هجرت بوده و  
ذکر مسیله و عنسی و ذکر مرضی حضرت رساله صلی الله علیه  
و سلم و حالات و حوادث که در آن زمان جاری شد و قصه وفات

*Khātimah*, or conclusion, on the respect and veneration due to the Prophet, his miracles, etc., divided into seven Fasts or sections. In the Arabic original, British Museum copy (*loc. cit.*), it is divided into nine Fasts:—

1. fol. 311<sup>a</sup>.

فصل اول در بیان ثنائی خدای تعالی و اظهار بزرگی و قدر  
الضرة نزد حق عز شانه و تعالی

2. fol. 312<sup>a</sup>.

فصل دوم در بیان بعضی از معجزات پیغمبر صلی الله علیه  
و سلم

3. fol. 320<sup>a</sup>.

فصل سوم در بیان رعایت حقوق حضرت رساله صلی الله علیه  
و سلم که بر خلائق واجب و لازم است

4. fol. 326<sup>a</sup>.

فصل چهارم در ذکر لزوم محبة حضرت رساله صلی الله علیه  
و سلم و فوائد بسیار



5. fol. 333<sup>b</sup>.

فصل پنجم در بیان صلوات بر رسول الله صلی الله علیه و سلم و ذکر فرض و استحباب و فضایل و کیفیة آن و مذمة تارك آن

6. fol. 339<sup>a</sup>.

فصل ششم در بیان آنچه در حق حضرة رسالة صلوات الله و سلامه علیه سب و تشییع بود و تکفیر غایب و سب کننده و مکذّب آنحضرة و تادیب آن کس که اضافت و نسبت غیر لایق بآن حضرت کند و ذکر سب پیغمبران و مدّته علیهم السلام و اهل بیت و صحابه رضي الله عنهم اجمعین

7. fol. 353<sup>a</sup>.

فصل هفتم در ذکر عرص النبی صلوات الله و سلامه علیه فی الاولین و الآخرین

This valuable old copy is dated A.H. 841. The Dāls are generally marked with a diaeritical point.

The colophon runs thus:—

تم کتاب مولود النبی صلی الله علیه و سلم بعون الملك المعبود علی يد اضعف عباد الله اصلح الله شأنه فی آخر يوم الثلاثاء رابع عشرين شهر صفر ختم بالصبر و الظفر لسنة احدى و اربعین و ثمانمائة الهجرية —

Corrections and marginal notes are to be found throughout the copy.

Written in a clear and beautiful Naskh, within gold-ruled borders, with an illuminated head-piece at the beginning.

## No. 485.

fol. 273; lines 23; size  $10\frac{1}{2} \times 6\frac{1}{4}$ ;  $7\frac{1}{4} \times 3\frac{1}{4}$ .

## درج الدرر

## DURJ-UD-DURAR.

A unique copy of a detailed history of Muḥammad, written in A.H. 858 = A.D. 1454, by Amir Sayyid Aṣīl-ud-Dīn 'Abd Ullāh bin 'Abd-ur-Raḥmān ul-Husaynī nsh-Shīrāzī, امیر سید اصیل الدین عبد الله بن عبد الرحمن الحسینی شیرازی.

Beginning:—

اللهم صل على شجرة اصلها اصیل و فرعها نبیل و غارسها  
جبرئیل و حارسها رب جلیل الخ

The full title of the work as given in the preface is:—

درج الدرر و درج الفرر فی بیان میثد سید البشر

The author, who in the preface calls himself عبد الله بن عبد الرحمن الحسینی المشتهر بین كل لفظ باصیل الواعظ Shīrāz, and was a pious man of vast learning, well versed in Tafsīr, Hadīṣ and Inshā. During the time of Sulṭān Abū Sa'īd he came to Herat, where he spent a great portion of his life. Khwānd Amīr, in his Ḥabīb-us-Siyar, vol. iii., Juz 3, p. 335, speaks highly of the author's literary achievements, and states that besides delivering religious sermons once a week in the Masjid of Gauhar Shād Āgā, Aṣīl-ud-Dīn, in every month of Rabī' I., used to read his Milād-i-Nabī (history of Muḥammad) which was attentively listened to, and highly appreciated, by large assemblies. According to Ḥabīb-us-Siyar (*loc. cit.*) the author wrote another work entitled مزارات شیراز.

His brother's son Amīr Sayyid 'Aṭā Ullāh-ul-Husaynī, the author of the well-known work Raudat-ul-Aḥbāb, is mentioned later on (No. 496). Aṣīl-ud-Dīn died on the 17th of Rabī' II., A.H. 883 = A.D. 1478. See also Hāj. Khal., vol. iii., p. 222, where the author's death is placed in A.H. 884. 'Alī Shīr Qānī' in the preface to his Tuḥfat-ul-Kirām speaks highly of Aṣīl-ud-Dīn's Durj-ud-Durar.

In the preface the author states that he first wrote a history of Muhammad entitled *كتاب المجتبى في سيرة المصطفى*, which he based on most reliable and authentic sources, and which was so highly appreciated that every year in Rab' I. it was read in the assemblies of learned men, kings, ministers and nobles, but as the work, which he had divided into twenty-eight chapters (*majlis*), was an exhaustive one, he intended to make an abridgement of it so that it might be more conveniently read and more accessible to the public. This idea, the author says, he cherished for a long time, but on account of various cares and troubles consequent on his separation from home and relatives, he could not carry out his plan. Towards the end of A.H. 858 = A.D. 1454, during the time of Sultan Abū Sa'id's reign, when the author went to Herat, some drafts of his extracts from the *Mujtalā* were once read in one of the assemblies organised by Shād Mulk Begam, and met with instant applause even from the Begam herself, who is thus designated by the author:—

• بالزمت نواب کامیاب حضرت مہد علیا و ستر عظمی . . .  
 مستعصمة سلطان زمان مریه خواجین دوران . . . شاد ملک  
 بیگم ابنة السلطان بن السلطان بن السلطان ناسر مناشیر العدل و  
 الحسن . . . الواصل الي جوار الرحمة الرحيم الرحمن مغيب  
 المملكة و الدنيا و الدين محمد سلطان ابن السلطان السعيد الصمد  
 المبرور المتحي الي فراديس القدس بامداد عناية الملك الكبير  
 عیاف الدولة و الدنيا و الدين امیر زاد جهانگیر ابن السلطان  
 الاعظم المغفور و الصاقان الاکرم المشکور صاحب قران اقالیم  
 السلطنة و الایالة . . . قطب محور السلطنة و الدنيا و الدين امیر  
 تیمور کورکان غلد الله تعالی ظلال عصمتها و معدلتها علی مشارق  
 الانام . . . الخ

Thus encouraged the author at once set himself to the task and wrote the present abridgement, dividing it into twelve sections (*majlis*). He dedicated it to Shād Mulk Begam. He adds that in writing it he has made suitable alterations and valuable additions from authentic sources, and has inserted throughout verses mostly of his own composition. The author concludes each *majlis* with the praise of his patroness, Shād Mulk Begam.



The author does not clearly mention the subjects treated in each majlis, nor are they indicated by any headings or rubrics; but from a detailed table of contents attached in a different hand at the beginning of the MS. we can make the following extract:—

## MAJLIS I.

fol. 13<sup>a</sup>.

وصیف در نهادن نور مصدی صلی الله علیه و سلم از شیخ  
تا عید الله

## MAJLIS II.

fol. 24<sup>b</sup>.

نقل صیغه آدم علیه السلام در احوال آنحضرت صلی الله  
علیه و آله و سلم

fol. 25<sup>a</sup>.

ذکر بشارت لوح لاجی و ابراهیم علیهما السلام بوجود شریف  
علیه السلام

fol. 26<sup>a</sup>.

ذکر بشارت توریت و زبور و انجیل بوجود شریف علیه السلام

fol. 29<sup>a</sup>.

شاهد اول حکایت تبع اکبر و اخبار یهود

fol. 30<sup>a</sup>.

شاهد دوم حکایت سیف ذی یزن حاکم حبشه

fol. 32<sup>a</sup>.

نقل ابو عامر راهب از زبان چنیان

fol. 34<sup>b</sup>.

ذکر واقعه مرثد بن عید کلال و تعبیر کردن کاهنه خواب او  
را و خبر دادن او از ظهور نبوت سید البشر

fol. 36<sup>a</sup>.

ذکر خواب عید المطلب و دلالت آن بر وجود سید المرسلین

fol. 40<sup>b</sup>.

علامات و امارات مذمت حمل آنحضرت صلی الله علیه و سلم

fol. 41<sup>a</sup>.

عوائد و وقایع و کرامات شب ولادت آنحضرت صلعم

## MAJLIS III.

fol. 54<sup>a</sup>.

در ذکر کشیدن آنحضرت شیر مادر خود آینه هشت روز

fol. 54<sup>b</sup>.

بیان داب قبایل عرب و بردن حلیمه آنحضرت را با جرة دایکي

fol. 58<sup>a</sup>.در سال ششم از ولادت آینه را داعیه پرورش خویشان مادري  
پدید آمدfol. 58<sup>b</sup>.در سال هفتم از ولادت خواجه کائنات عبد المطلب با بعضي  
از اشراف مکه جهت تهنیت سلطنت سیف بن ذی یزن بجانب  
• حبشه رفتندfol. 58<sup>b</sup>.

در سال هشتم از ولادت عبد المطلب فوت شد

fol. 59<sup>a</sup>.در سال نهم بثولي آنحضرت صلعم همراه ابو طالب متوجه  
جانب شام شد —fol. 59<sup>a</sup>.

در روایتی در سال یازدهم نوبتی دیگر شق صدر بوقوع پیوست

## MAJLIS IV.

fol. 72<sup>b</sup>.در مبدء منامات نبویه و بیان حکمت آن و ذکر غار حرا و  
در تعبد آن حضرت پیش از نبوتfol. 74<sup>a</sup>.

در نزول و ظهور جبرئیل بر آنحضرت صلعم

fol. 76<sup>a</sup>.در اسلام ورقه بن نوفل و ذکر توفیق اسلام خدیجه کبری و  
در اسلام علی بن ابی طالب رض و ذکر اسلام ابی بکر صدیق  
رض و جمعی که بعد از او مسلمان شدند و ذکر صفت نزول  
وحي —

fol. 78<sup>b</sup>.

ذکر هجرت مسلمانان بهبشه و ذکر مراجعت مهاجران بمکه

fol. 79<sup>a</sup>.

ذکر اسلام حمزه بن عبد المطلب و عمر خطاب رض

fol. 81<sup>a</sup>.

ذکر واقعه بعثت و ذکر غلبه فارس بر اهل روم و ذکر معاهده  
قریش و محبوس گشتن پیغمبر و بنی هاشم و بنی المطلب در  
شعب ابو طالب و ذکر خروج ایشان از شعب و ذکر وفات ابو  
طالب —

fol. 84<sup>a</sup>.

ذکر سال وفات خدیجه کبری و شمه از فضایل او و ذکر اولاد  
او از پیغمبر صلعم

fol. 86<sup>a</sup>.

ذکر شدت معادات قریش و کفالت ابو لهب آنحضرت صلعم  
را و آمدن آنحضرت صلعم بقبیله قحطان (قحطان) و توجه فرمودن  
بجانب طائف —

fol. 88<sup>a</sup>.

ذکر رسیدن وفد جن بهاذمیت پیغمبر صلعم و اسلام ایشان و  
ذکر رسیدن جنیان بهاذمیت پیغمبر در مکه

fol. 88<sup>b</sup>.

ذکر توجه آنحضرت از بطن نعله بجانب مکه

fol. 89<sup>a</sup>.

ذکر تزوج عایشه صدیقہ و سوده و ذکر اسلام انصار

## MAJLIS V.

fol. 93<sup>a</sup>.

بیان قصه معراج آنحضرت صلعم

fol. 102<sup>a</sup>.

بیان بیعت عقبه ثانیه



## MAJLIS VI.

fol. 110<sup>b</sup>.

ذکر خروج پیغمبر صلعم با ابو بکر رض از غار و رفتن ایشان

بعدینه

fol. 120<sup>a</sup>.

ذکر وفات و فضایل عایشه صدیقہ رض

fol. 121<sup>b</sup>.

ذکر حوادث سال دوم از هجرت و ذکر تزویج علی بن ابی

طالب و فاطمه زهرا

fol. 125<sup>a</sup>.

غزوة بدر کبری

## MAJLIS VII.

fol. 135<sup>a</sup>.

غزوات آنحضرت

fol. 152<sup>a</sup>.

ذکر تولد حضرت حسین بن ابی طالب

## MAJLIS VIII.

fol. 158<sup>b</sup>.

قصه زید و زینب رض

fol. 160<sup>a</sup>.

غزوات

fol. 176<sup>a</sup>.فرستادن آنحضرت صلعم رسائل بهرقل و کسری و غیرهما  
و مضمون مکتوب هرقل و دیگران

## MAJLIS IX.

fol. 184<sup>b</sup>.

غزوة خیبر

fol. 189<sup>b</sup>.

بیان زفاف ام حبیبہ دختر ابو سفیان

fol. 194<sup>b</sup>.

بیان غزوة فتح مکہ

fol. 201<sup>a</sup>.

غزوة حنین

fol. 205<sup>a</sup>.

بیان تولد ابراهیم پسر آن حضرت و وفات زینب و کفن او

## MAJLIS X.

fol. 211<sup>b</sup>.

بیان غزوة تبوک

fol. 217<sup>b</sup>.

فرستادن علی بن ابی طالب را با جمعی بقبیلة طی

fol. 218<sup>b</sup>.

بیان فرستادن آنحضرت صلعم ابوبکر صدیق را با میصد نفر بکعبه  
برای حج

fol. 220<sup>a</sup>.

بیان آمدن مسیلمه کذاب بمدینه و التماس خلافت نمودن از  
حضرت و مایوس شدن

fol. 221<sup>a</sup>.

بیان توجه معاذ بن جبل از اکناف یمن

fol. 221<sup>a</sup>.

بیان عجة الوداع

fol. 225<sup>b</sup>.

قصه غدیر خم

fol. 226<sup>b</sup>.

بیان ماکولات و مشروبات و ملبوسات آنحضرت

fol. 231<sup>b</sup>.

بیان وقایع کلیه که در آخر عمر مهید المرسلین واقع شد —

fol. 232<sup>a</sup>.

بیان رفتن خالد بن الولید با جمعی بسر طایفه که دعوی نبوة  
کرده بود

## MAJLIS XI.

fol. 237<sup>a</sup>.

بیان اسماء شریف که نود و هفتند و القاب مستطاب نبوت مآب  
صلعم

fol. 241<sup>a</sup>.

بیان افعال و اوضاع آنحضرت منقسم به چند قسم است

## MAJLIS XII.

ذکر وفات آنحضرت صلی الله علیه و سلم

fol. 268<sup>a</sup>.

بیان مفصلات اثاث البیت و متصرفات آنحضرت صلعم از  
اسلحه و دواب و غیرهما

Written in a beautiful minute Nasta'liq.

Not dated, apparently 12th century A.H.

The seal of a certain Muḥammad Ashraf 'Alī, dated A.H. 1260, is affixed at the beginning as well as at the end of the MS.

## No. 486.

fol. 582; lines 25; size  $13 \times 8\frac{1}{2}$ ;  $9\frac{3}{4} \times 5\frac{1}{2}$ .

## معارج النبوة

## MA'ÂRIJ-UN-NUBUWWAT.

A detailed history of Muḥammad.

The full title of the work given by Rien, p. 149, is معارج النبوة  
معارج النبوة; but in the preface of the present copy, as well as  
in the following copy, the work is correctly styled معارج النبوة  
معارج النبوة.

Author: Mu'īn bin Ḥājī Muḥammad ul-Farābī, مولانا معین بن  
حاجی محمد الفراهی.



Beginning:—

ربنا آتانا من لدنك رحمة وهي لنا من امرنا رشدا — حمدك  
صائف لطائف الح

Maulānā Mu'in-ud-Dīn ul-Farāhī, better known as Mu'in-ul-Miskīn, was the son of Maulānā Shāraf-ud-Dīn Hājī Muḥammad ul-Farāhī, a man of great learning in the time of Mirzā Abul Qāsim Bābur. Mu'in's brother, Maulānā Nizām-ud-Dīn Muḥammad (d. A.H. 900 = A.D. 1494), also a learned man of considerable reputation, was the Qāḍī of Herat for a long time, which post Mu'in held, after his brother's death, for one year. Mu'in is said to have been a man of encyclopædic knowledge, and as such he is very highly spoken of by the author of the Ḥabīb-us-Siyar. He also composed poetry in which he adopted the poetical title of Mu'in, and he is said to have been an expert in writing swift hand. Mu'in was revered for his piety, and it is said that on Fridays, when he used to deliver religious lectures in the Jāmi' Masjīd of Herat, large numbers of nobles and men of high rank listened spell-bound by his eloquence. He died in A.H. 907 = A.D. 1501, and was buried by his brother's side in the tomb of Khwājah 'Abd Ullah Anṣārī. See Ḥabīb-us-Siyar, vol. iii., Juz 3, p. 338.

In the preface the author, after dwelling at length upon the praise of God and the Prophet, states that he had spent more than thirty years in the study of tradition, and had collected materials for two works which were not ready for publication, viz., a commentary on the Qur'ān called تفسیر بحر الدرر, and a collection of forty traditions, اربعين مسمي بروضة الواعظين في احاديث سيد المرسلين. He further adds that he was very strongly urged by an eminent doctor of the Muhammadan law to write a history of Muḥammad. He accordingly began the present work in Rabī' I., A.H. 891 = A.D. 1486 (but see Ethé, India Office Lib. Cat., No. 138, where it is said that, according to a note in Ouseley 364, in the Bodleian Library, a considerable portion of the work, corrected and revised by the author himself, already existed in A.H. 866 = A.D. 1461).

In the conclusion of the work Mu'in says that he had intended to write a second volume, giving an account of the first four Khalīfs and the Imāms, but was induced by some of his friends to complete the Bahr-ud-Durar, for which he had collected sufficient materials.

For the present work see: Hāj. Khal., iii., pp. 20 and 513; v., pp. 12, 251 and 608; Rieu, i., p. 149; J. Aumer, p. 100; G. Flügel, ii., p. 391; Stewart's Catalogue, p. 22; Ouseley's Catalogue, Nos. 514-516; Biblioth. Sprenger, No. 133; King's College, Cambridge, No. 109; Ethé, Bodl. Lib. Cat., Nos. 128-130; Ethé, Ind. Office Lib. Cat., Nos. 138-144. A Turkish translation of the work is mentioned by Hammer, Jahrbücher,

vol. 71, Anz. Blatt., p. 50, and has been printed at Constantinople, A.H. 1257.

The work is divided into a Muqaddimah, four books (Rukn) and a Khâtimah. The contents are as follows:—

Muqaddimah, in five chapters (فصل):—

- (1) Praise of God, fol. 7<sup>a</sup>.

فصل اول در تصیدات

- (2) Invocations, fol. 18<sup>a</sup>.

فصل دوم در مناجات باری تعالی

- (3) Praises of Muḥammad, fol. 32<sup>b</sup>.

فصل سیم در نعوت سید کائنات علیه افضل الصلوة

- (4) Muḥammad's special qualities and distinctions, fol. 47<sup>b</sup>.

فصل چهارم در خصایص و فضایل حضرت رسالت  
پناهی

- (5) On rewards for praising Muḥammad and praying for him, fol. 68<sup>b</sup>.

فصل پنجم در بیان فضایل صلوة بر حضرت صلی  
الله علیه و سلم

Rukn I., in eight chapters (Bâbs):—

- (1) The Prophetic light which transmigrated into Muḥammad through other prophets, fol. 81<sup>b</sup>.

باب اول در ذکر کیفیت خلق نور مصدی صلی الله  
علیه و سلم

- (2) Âdam, fol. 88<sup>a</sup>.

باب دوم در ذکر خلق آدم

- (3) Shîs and his descendants down to Idris, fol. 115<sup>a</sup>.

باب سیم در بیان ولادت شعیف و احوال و اوضاع  
فرزدان او بطناً بعد بطنی تا بادریس پیغمبر علیه السلام

- (4) Idris, fol. 124<sup>a</sup>.

باب چهارم در ذکر احوال ادريس پیغمبر علیه السلام

- (5) *Nāṭi*, fol. 126<sup>a</sup>.

باب پنجم در ذکر لوح نوح علیه الصلوة والسلام

- (6) *Hād*, fol. 136<sup>a</sup>.

باب ششم در بیان احوال هود پیغمبر علیه السلام

- (7) *Ibrāhīm*, fol. 140<sup>a</sup>.

باب هفتم در بیان احوال ابراهیم علیه السلام

- (8) *‘Abd-ul-Muṭṭalib*, fol. 182<sup>a</sup>.

باب هشتم در ذکر عبد المطلب

*Rukn II.*, in seven Bābs:—

- (1) Prophecies and forebodings of Muḥammad's advent, fol. 195<sup>b</sup>.

باب اول در ذکر بشایر به بعثت آنحضرت صلی الله علیه وسلم

- (2) Muḥammad's names and surnames, fol. 213<sup>b</sup>.

باب دوم در ذکر کنیت اسمی و القاب آنحضرت صلی الله علیه وسلم

- (3) Birth of Muḥammad, his suckling, weaning and the splitting of his breast, fol. 215<sup>b</sup>.

باب سیم در ذکر ولادت آنحضرت صلی الله علیه و سلم و ارضاع و فطام و شقی صدر

- (4) Events from his sixth to his thirteenth year, fol. 231<sup>b</sup>.

باب چهارم در وقایعی که از سال ششم (پنجم wrongly styled) تا سال سیزدهم از ولادت بظهور رسید—

- (5) Events from his thirteenth to his twentieth year, fol. 235<sup>a</sup>.

باب پنجم در واقعات سال سیزدهم از ولادت آنحضرت صلی الله علیه و سلم تا سال بیستم



- (6) Events of his twenty-fifth year, fol. 240<sup>b</sup>.

باب ششم در ذکر واقعاتی که در سال بیست و پنجم  
از ولادت بظهور پیوسته

- (7) Events of his thirty-fifth year, fol. 246<sup>b</sup>.

باب هفتم در ذکر وقایع سال سی و پنجم (wrongly  
ست و پنجم styled) از ولادت آنحضرت صلی الله علیه  
و سلم

Rukn III., in five Bābs:—

- (1) Descent of the inspiration, fol. 250<sup>b</sup>.

باب اول در نزول وحی بر آنحضرت صلی الله  
علیه و سلم

- (2) Events of the fifth year of the Mission and the emigration  
of some of the companions to Abyssinia, fol. 267<sup>b</sup>.

باب دوم در ذکر وقایع سال پنجم از بعثت  
(چهارم wrongly called) آنحضرت و بیان مهاجرت  
اصحاب بجانب حبشه

- (3) Events from the seventh to the tenth year of the mission,  
fol. 280<sup>a</sup>.

باب سیم در وقایع سال هفتم تا سال دهم از بعثت

- (4) The Mi'rāj, fol. 294<sup>b</sup>.

باب چهارم در ذکر معراج حضرت رسالت صلی  
الله علیه و سلم

- (5) The second covenant of the 'Aqabah and the emigration of  
some companions to Madinah, with an account of the  
other events of the thirteenth year of his mission,  
fol. 359<sup>b</sup>.

باب پنجم در ذکر عقیقه ثانیه و هجرت اصحاب  
بجانب مدینه مکیه و باقی واقعاتی که در سال  
سیزدهم از بعثت بظهور پیوسته

Rukn IV., in fourteen Bābs:—

- (1) The Hijrah, fol. 363<sup>b</sup>.

باب اول در هجرت آنحضرت صلی الله علیه و سلم

- (2) Events of the first year of the Hijrah, fol. 371<sup>a</sup>.

باب دوم در واقعات سال اول از هجرت

- (3) Events of the second year of the Hijrah, fol. 377<sup>b</sup>.

باب سیم در وقایع سال دوم از هجرت سید  
المرسلین صلی الله علیه و سلم

- (4) Expedition of Badr, fol. 383<sup>b</sup>.

باب چهارم (wrongly styled سیم) در اموری که در  
غزو بدر واقع بوده

- (5) Events of the third year of the Hijrah, fol. 404<sup>a</sup>.

باب پنجم (چهارم wrongly styled) در ذکر وقایع  
سال سیم از هجرت آنحضرت صلی الله علیه و سلم

- (6) Battle of Uhud, fol. 407<sup>a</sup>.

باب ششم (omitted here) در ذکر غزو موحیة احد

- (7) Events of the fourth year of the Hijrah, fol. 422<sup>a</sup>.

باب هفتم (پنجم wrongly styled) در وقایع سال  
چهارم از هجرت

- (8) Events of the fifth year of the Hijrah, fol. 428<sup>b</sup>.

باب هشتم (ششم wrongly styled) در بیان وقایع  
سال پنجم از هجرت نبویه صلی الله علیه و سلم

- (9) Events of the sixth year of the Hijrah, fol. 446<sup>b</sup>.

باب نهم (هفتم wrongly styled) در بیان وقایع سال  
ششم از هجرت حضرت محمدیه صلی الله علیه و سلم

- (10) Events of the seventh year of the Hijrah, fol. 462<sup>b</sup>.

باب دهم (wrongly styled هشتم) در وقایع سال  
هفتم از هجرت حضرت رسالت صلی الله علیه و سلم

- (11) Events of the eighth year of the Hijrah, fol. 473<sup>a</sup>.

باب یازدهم (wrongly styled نهم) در واقعات سال  
هشتم از هجرت حضرت رسالت صلی الله علیه و سلم

- (12) Events of the ninth year of the Hijrah, fol. 498<sup>b</sup>.

باب دوازدهم (wrongly styled دهم) در وقایع سال  
نهم از هجرت حضرت رسالت صلی الله علیه و سلم

- (13) Events of the tenth year of the Hijrah, fol. 514<sup>b</sup>.

باب سیزدهم (yazdahm wrongly styled) در ذکر وقایع  
سال دهم از هجرت حضرت رسالت صلی الله علیه  
و سلم

- (14) Events of the eleventh year of the Hijrah, fol. 521<sup>b</sup>.

باب چهاردهم (dowazdahm wrongly styled) در وقایع  
سال یازدهم از هجرت

Khātimah, on the Miracles, in two Bābs:—

- (1) Spiritual Miracles, fol. 543<sup>b</sup>.

باب اول در معجزات عقلیه حضرت مصدق صلی  
الله علیه و سلم

- (2) Sensible Miracles, fol. 546<sup>a</sup>.

باب دوم در بیان معجزات حسی

The work has been repeatedly printed in the East.

Written in clear Nasta'liq on coloured papers, within gold ruled borders, with an illuminated head-piece.

Dated A.H. 1001.



**No. 487.**

fol. 224; lines 29; size  $15\frac{1}{4} \times 10$ ;  $12 \times 6\frac{1}{2}$ .

The first half of the Ma'ârij-un-Nubuwwat containing:—

Muqaddimah, fol. 6<sup>b</sup>.

Rukn I., fol. 76<sup>b</sup>.

This Rukn at the end is dated 1057.

Rukn II., fol. 178<sup>b</sup>.

**No. 488.**

fol. 225–481; lines and size, same as above.

The second half of the same work, being a continuation of the preceding copy:—

Rukn III., fol. 225<sup>b</sup>.

Rukn IV., fol. 308<sup>b</sup>.

Khâtimah, fol. 452<sup>a</sup>.

Both the volumes are the handiwork of the same scribe, and are written in ordinary but distinct Nasta'liq hand, within gold and coloured ruled borders, with a profusely illuminated double-page 'Unwân at the beginning of the first volume, and an illuminated head-piece at the beginning of each Rukn.

A detailed table of contents of both the volumes, comprising thirteen pages, is prefixed to the first volume in a later hand.

**No. 489.**

fol. 452; lines 18; size  $12 \times 8\frac{3}{4}$ ;  $8\frac{3}{4} \times 5\frac{1}{4}$ .

سير النبي

**SIYAR-UN-NABÎ.**

A detailed history of Muḥammad's life, translated, as stated by Dr. Ethé (India Office Lib. Cat., No. 136), from some Arabic original. The MS. is defective at the beginning as well as at the end, and consequently the name of the author or the translator could not be traced.

The authorities or sources quoted in the course of the narrative are numerous; e.g. Muhammad bin Sirīn (*d.* A.H. 110 = A.D. 728); Bukhārī (*d.* A.H. 256 = A.D. 869); Bayhaqī (*d.* A.H. 458 = A.D. 1066); Ibn-i-'Asākir (*d.* A.H. 571 = A.D. 1176); Sirāj-ul-'Uqāl by Muhammad bin Muhammad-ul-Barri (*d.* A.H. 576 = A.D. 1180); 'Abd-ul-'Azīm Mundirī (*d.* A.H. 656 = A.D. 1258); Zāhidī (*d.* A.H. 658 = A.D. 1259); Yāfi'ī (*d.* A.H. 768 = A.D. 1367); Damirī (*d.* A.H. 808 = A.D. 1405); Majd-ud-Din Firūzābādī (*d.* A.H. 817 = A.D. 1414), and many others. Verses from Persian poets, viz. 'Aṭṭār, Nizāmī, Sa'dī, Ḥāfiẓ and Jāmi (*d.* A.H. 898 = A.D. 1492) are quoted throughout.

The work is divided into forty-five Faṣls and a Khātimah. The first four Faṣls are missing and the MS. abruptly opens thus in the middle of the fifth Faṣl:—

تا بروم و اورا باز مکه آوردم آنرد کشت اینک شتر من  
ایستاده بران موار شو و برو مطلب برنشست و میراند الخ

(6) fol. 11<sup>a</sup>.

فصل ششم در ذکر حمل حبیب الله و وفات پدرش عبد الله

(7) fol. 14<sup>a</sup>.

در بیان کیفیت ولادت آنصاحب سعادت

(8) fol. 22<sup>b</sup>.

در ذکر حوادثی که در شب ولادت آن اختو برج سعادت  
ظاهر شد —

(9) fol. 27<sup>a</sup>.

در بیان ارضاع و کیفیت احوال مرععه او صلعم

(10) fol. 30<sup>a</sup>.

در بیان شق صدر شریف و شرح مینه با مسکینه آن الطف  
از هر لطیف

(11) fol. 39<sup>b</sup>.

در بیان وفات آمنه و کفالت عبد المطلب آنحضرت صلعم

(12) fol. 43<sup>b</sup>.

در بیان وفات عبد المطلب و کفالت کردن ابو طالب حضرت  
رسالت را صلعم

(13) fol. 48<sup>a</sup>.

در بیان تجارت آنحضرت بیضاغت خدیجه و فرود آمدن قبه  
آسمانی

(14) fol. 54<sup>a</sup>.

در بیان تعمیر کعبه و کیفیت بناء آن

(15) fol. 65<sup>a</sup>.

در بیان زمان بعثت آنحضرت و کیفیت بدایت وحی بر آن  
صاحب درایت علیه شریف التجه

(16) fol. 72<sup>b</sup>.

در بیان کیفیت نزول وحی

(17) fol. 74<sup>b</sup>.

در بیان اخبار احوال اهل کتاب و هوائت و چنان و وحوش  
بیابان

(18) fol. 83<sup>a</sup>.

در بیان حوادث که در زمان بعثت وقوع یافته

(19) fol. 87<sup>b</sup>.

در احوال دعوت خیر البریه شرایف التجه و ذکر مصائب  
آنحضرت بر اذیت کفره فخره بد سچیه و اسلام حمزه و عمر لیکو  
سیر رض

(20) fol. 100<sup>a</sup>.

در بیان هجرت عصایه صحابه یصیه

(21) fol. 104<sup>b</sup>.

در بیان محاورات قریش با آنحضرت و افتراعات ایشان ازو  
صلعم

(22) fol. 110<sup>b</sup>.

در بیان وقایع سال هفتم از نبوت و غالب آمدن لشکر  
فارص بر روم و معاهدت قریشیان مذموم

(23) fol. 115<sup>a</sup>.

در بیان وفات ابو طالب و خدیجه و توجه آنحضرت بطایف  
و دعوت جن و پریان و مزاحمت با سوده

(24) fol. 122<sup>b</sup>.

در بیان معراج آن سراج و حاج صلعم



(25) fol. 142<sup>a</sup>.

در ذکر بیعت با اهل مدینه

(26) fol. 145<sup>a</sup>.

در بیان مشاورت قریشیان در شان آن حضرت و ذکر کثیثت  
هجرة آنصواب صلعم بمدينه ميمونه با خير الاصحاب در سال چهار  
دهم از بعثت

(27) fol. 153<sup>b</sup>.

در بیان نزول حضرت صلعم با مکینه بمدينه ميمونه و  
استقبال اهل انجا و ذکر روزه عاشورا و شرح ازان و زفاف  
عایشه و تکلم کرب و حکایت سلمان فارسی رضی

(28) fol. 166<sup>b</sup>.

در ذکر واقعات سال دوم از هجرت و تزویج فاطمه

(29) fol. 171<sup>a</sup>.

در بیان جهاد و مراتب او و اعداد مغازی حضرت نبوی  
صلعم

(30) fol. 186<sup>b</sup>.

در بیان حال سال سیوم هجرت از غزا، سوابق و قتل کعب  
بن اشرف و نکاح حفصه و غزا احد و ذکر قتل حمزه و غیر  
آن —

(31) fol. 200<sup>b</sup>.

در ذکر واقعات سال چهارم از هجرت آنحضرت صلعم

(32) fol. 211<sup>a</sup>.

در ذکر وقایع سال پنجم از غزوات و نزول آیت نیمم

(33) fol. 230<sup>b</sup>.

در ذکر وقایع سال ششم از غزا بنی اللحيان و غابه و نماز  
امتناسا و قتل ابو رافع

(34) fol. 239<sup>a</sup>.

در بیان فرستادن نامه بملوک و اطراف

(35) fol. 249<sup>a</sup>.

در وقایع سال هفتم

(36) fol. 254<sup>a</sup>.

در وقایع سال هشتم

(37) fol. 268<sup>a</sup>.

در ذکر وقایع سال نهم از هجرت

(38) fol. 283<sup>a</sup>.

در ذکر واقعات سال دهم از آمدن وفود و حجت الوداع

(39) fol. 299<sup>a</sup>.در بیان شمه از اخلاق و صفات و ذکر نبذة از شمایل ذات  
حضرت صلعم(40) fol. 306<sup>a</sup>.

در ذکر بعضی از معجزات طاهرات آنحضرت صلعم

(41) fol. 315<sup>a</sup>.در بیان حادثات سال یازدهم از هجرت مشتمل بر مرض  
وفات آنحضرت صلعم(42) fol. 334<sup>a</sup>.در بیان صفت مرض رسول الله و تمامی کیفیت وفات و  
دفن و نماز برو صلعم(43) fol. 363<sup>a</sup>.در ذکر تعظیم صحابه بزرگوار و خلفاء اربعه نامدار و مناقب  
محبین و مخالفین مبغضین ایشان و بیان دوستی با اهل بیت(44) fol. 382<sup>a</sup>.در فضیلت صلوة بر سید کائنات علیه شرایف الصلوة و  
لطایف التخصیصات(45) fol. 390<sup>a</sup>.در بیان دوستی حضرت رسالت صلی الله علیه و سلم و ذکر  
غضواری است و عزت او در روز قیامتKhātimah, fol. 444<sup>b</sup>; beginning:—ای مستمعان میآید حضرت محمدی و ای سامعان مولد جناب  
احمدی علیه شرایف التخصیصات الابدی السرمدی الخ

The *Khâtimah* (conclusion) is devoted to religious admonitions and prayers to God. The MS. breaks off after some verses of *مناجات*, which begins thus on fol. 451<sup>a</sup>:—

کریما به بخشای بر حال ما  
که هستیم اسیر کمند هوا

The last two folios are badly damaged and pasted over with paper in several places.

A copy of the work, in two separate volumes, Nos. 136 and 137, is mentioned in *Ethé, Ind. Office Lib. Cat.*

The present copy is written in clear *Nasta'liq*, within gold and coloured ruled borders.

Apparently 10th century A.H.

### No. 490.

fol. 630; lines 27; size  $11\frac{3}{4} \times 6\frac{3}{4}$ ;  $9\frac{3}{4} \times 4\frac{3}{4}$ .

مدارج النبوة

### MÂDARIJ-UN-NUBUWWAT.

A detailed history of Muhammad.

By 'Abd-ul-Haqq bin Sayf-ud-Din ul-Dihlawi.

Beginning:—

هو الاول و الآخر و الظاهر و الباطن و هو بكل شيء عليم الخ

This well-known prolific Indian writer is not only admitted as an authority in traditions by all subsequent Muhammadan doctors, but is equally reckoned a saint of great piety and renown. 'Abd-ul-Hamid Lahûrî, in his *Bâdshâh Nâmah*, gives us to understand that 'Abd-ul-Haqq was a descendant of one of Timûr's followers, who remained in Dihli after the return of that conqueror; but the author himself, in his well-known work *Akhbâr-ul-Akhyâr*, traces his descent from Âgâ Muhammad Turk, who came from Bukhârâ to India during the reign of Sulţân 'Alâ-ud-Din *Khalji*, and received high honours from that king.



In a note, at the end of the copy of his commentary on the *Mishkāt* (Rien, p. 14\*), the author calls himself:—

عبد الحق بن سيف الدين الدهلوي وطنياً — البخاري أصلاً —  
التركي نسباً — الشافعي مذهباً — الصوفي مشرباً — القادري طريقة —

'Abd-ul-Haqq's father, *Shaykh* Sayf-ud-Dīn (born A.H. 920 = A.D. 1514, and died A.H. 990 = A.D. 1582), a notable saint, was a disciple of *Shaykh* Amān Panī Patī (d. A.H. 957 = A.D. 1550), and composed a Ṣāfi'ic treatise entitled *اثبات الاحديه*, a commentary on the *Lawā'ih* of Jāmī. Sayf-ud-Dīn also composed verses and poems, and wrote two Ṣāfi'ic treatises entitled *مسئلة الوصال* and *رساله مكاشفات*.

In his *Akhhār-ul-Akhyār* the author gives a full account of his forefathers, and in the conclusion of the same work he furnishes us with a detailed account of his early career, which speaks of his extraordinary ardour for study and his thirst for knowledge. At the age of seventeen or eighteen years he was already well-versed in all the customary branches of Arabic literature, and shortly afterwards learnt the Qur'ān by heart in a year and a few months. In *Shawwāl*, A.H. 985 = A.D. 1577, he entered the Qādirī order, and in A.H. 996 = A.D. 1587 went on a pilgrimage to Mecca, where he studied Ḥadīṣ under several eminent traditionists of the place. According to the authors of the *Kalimāt-uṣ-Ṣādiqīn*, the 'Amal-i-Ṣāliḥ and others, 'Abd-ul-Haqq is the author of more than 100 books. The author himself gives an account of the works composed by himself in a treatise noticed by Rien, p. 1011\*; Or. 1696; see also Elliot's *History of Ind.*, vol. vi., pp. 483-492. 'Abd-ul-Haqq also composed poetry in which he adopted the *takhalluṣ* Ḥaqqī. He died in A.H. 1032 = A.D. 1642, and was buried in the *Ḥaṇḍ-i-Shamsī* at Delhi in the tomb which he had himself built.

The work is divided into five sections called *Qisms*, and a *Takmilah* or conclusion.

An index of the contents is attached at the beginning of the MS.

The work has been printed at Lucknow, A.H. 1283.

Written in ordinary Nasta'liq within coloured ruled borders, with a double-page 'unwān and an illuminated head-piece at the beginning.

Dated 15th Rabi' I., A.H. 1162.

سَلْطَان مَحْمُود ولد آقا عبد الكريم

## No. 491.

fol. 250; lines 23; size 10 × 5 $\frac{3}{4}$ ; 8 × 4.

## مدینه العلم

## MADÎNAT-UL-'ILM.

A history of the prophet Muhammad, translated from the Arabic work روضة النبی of Shaykh Ḥabīb Ullah Qannauji.

Translator: شیخ محمد بن شیخ پیر محمد فاروقی بلگرامی, Shaykh Muḥammad bin Shaykh Pīr Muḥammad Fārūqī Balgrāmi.

The translator states in the preface that as the work روضة النبی of his spiritual guide Shaykh Ḥabīb Ullah Qannauji Ṣiddīqī was written in Arabic, it was not accessible to those who were ignorant of that language. He therefore, with a view to making it more useful, translated it into Persian, with some improvements and alterations. The following passages, with which the work begins, will give a clear idea of its nature and scope:—

الصد لله الجليل و الصلوة على عبيده الجميل و اصحابه ذوي  
التفصيل و آله اولي التكميل — اما بعد مي گوید خاکهای طالبان  
گرامی شیخ محمد بن شیخ پیر محمد فاروقی بلگرامی که لطف  
روضه النبی تالیف لطیف پیر و مرشد حقیقی حضرت شیخ  
حبیب الله قنوجی صدیقی قدم الله روحه و افاض علينا فتوحه  
سبب عبارت عربی عزیزان طالبان که از عربیت چندان آشنائی  
نمیدارند و در مزرعه دل نعم آرزوی ادراک مضامین از عبارات  
عالیات آن میکارند غالی از اشکالی نبود بنابر آن این حقیر بر  
تقصیر اولاً عبارت اصل کتاب را از ماضیهای آن بصفت رسانید  
بعد از آن جمع اسباب ضروریه نموده باختصار و اقتضای تمام که  
مقتضی اطاعت کلام نگردد شرح حامل الاصل گردانید و در بعض  
مواضع که مناسبت گفتگوی و اعتراضات و شبهات اهل اهواء است



داد سخن داده حتی الوسع امکات نمود و در وقت نگارش این شرح که مسمی به مدینه العلم است قاموس و صراح و کشف اللغات و کشاف و بیضاوی و تفسیر حسینی و روضة الاعباب و مدارج النبوة و صواعق محرقة و صحیح بخاری و مسلم و مشکوة المصابیح و جلب الثلوب الی دیار المصوب و خلاصة الوفا فی اخبار دار المصطفی تصنیف سید نور الدین علی سمهودی که در ذکر احوال مدینه منوره مستند شیخ عبد الحق محدث و ماخذ کتاب ثانی است چنانچه انشاء الله تعالی در خطبه علیده آن خواهم نگاشت حاضر میداشت و هر جا که احتیاج یکی از آنها می افتاد منقول را با منقول عنه مطابقت داد و مطالب متروکه را برای اكمال احوال و اتمام کلام در ضمن شرح ایوان نمود و در بعض مواد بعنوان مترجم گوید معلم ساخت . . . الخ

On fol. 2<sup>a</sup> the translator states that the روضة النبی of Habib Ullah was composed in Ramaḡān, A.H. 1120 = A.D. 1708, and divided into a Muqaddimah, two Books and a Khātimah, which order is maintained in the present translation. The contents of the two Books are thus summarized in the beginning:—

کتاب اول در بیان احوال آلحضرت علیه السلام از وقت پیدایش تا زمان وفات وی و میراث یاران وی که خلفای راشدین مهندئین اند—کتاب دوم در بیان بنای مسجد رسول علیه السلام که در مدینه دو بار بنا کرده شد بحضور وی و چهار بار بعد از وفات او و در بنای منبران مسجد و حجره عایشه صدیقه که مدفن مقدس است و مسجد مصطفی عیدین و مسجد اهالی قبا و تزیین مسجد ضرار که منافقان ساخته بودند و بازار مدینه و چاههای آن که رسول علیه السلام از آنها آب نوشیده و دیوار شهر پناه مدینه که برای محافظت اهالی آن بعضی ملوک اسلامیّه ساخته بودند و غیر ذلك —



The Muqaddimah, treating of the miracles of Muhammad, begins on fol. 2<sup>a</sup>.

Book I., on fol. 5<sup>a</sup>.

Book II., on fol. 164<sup>a</sup>.

Khâtimah, on fol. 247<sup>b</sup>.

در ادای زیارت جمیع و شهدای احد و بعضی احادیث که  
دلائل بر قرب ماضی کنند

The following note is found at the end of the copy:—

بفضلہ تعالیٰ بہ تصحیح رسیدہ من مترجم ہذا النسخۃ المبتکرہ  
مولوی شیخ محمد الہ آبادی

Written in a learned Nasta'liq hand.

Not dated, apparently 18th century.

No. 492.

fol. 208; lines 23; size  $11\frac{3}{4} \times 9$ ;  $9 \times 5\frac{1}{2}$ .

The same.

Another copy of the Madinat-ul-'Ilm, beginning as above.

Muqaddimah, on fol. 2<sup>a</sup>.

Book I., on fol. 5<sup>a</sup>.

Book II., on fol. 145<sup>a</sup>.

Khâtimah, on fol. 206<sup>a</sup>.

This copy seems to have been transcribed from the preceding one.  
Both the MSS. bear the subscription:—

قد فرغت من تصحیحه یوم الخميس مادم عشر شعبان سنہ  
— ۱۱۷۸ ھجری

Written in a careless Indian Nasta'liq.

HISTORY OF THE KHALÎFS.

No. 493.

fol. 307; lines 21; size  $9\frac{1}{2} \times 5\frac{3}{4}$ ;  $6\frac{3}{4} \times 3\frac{3}{4}$ .

فتوح ابن اعثم

FUTŪḤ-I-IBN-I-A'ṢAM.

An old and correct copy of the history of the immediate successors of Muḥammad and of the early conquests by Muslims, from the time of Muḥammad's death till that of Ḥasan, Ḥusayn and Mu'āwiyah, and the accession of Yazid, A.H. 60 = A.D. 679. It is translated, as stated in the preface, from the كتاب فتوح of Abū Muḥammad Aḥmad bin A'ṣam ul-Kāfi, by Muḥammad bin Aḥmad ul-Musta'fi ul-Harawī محمد بن احمد المستوفي الهروي.

Beginning:—

الصد لله الملك القديم النان الكريم الرؤف الرحيم هو الاول  
والآخر والظاهر والباطن وهو بكل شيء عليم

The Arabic original of the work has not been traced, nor is it mentioned by any of the Arabic historians. It is, however, copiously quoted by Persian historians. In the Nigāristān of Qādī Aḥmad Gaffāri and the Rauḍat-ul-Aḥbāb of 'Atā Ullah, the author of the Arabic original is called (Abū Muḥammad) Aḥmad bin A'ṣam Kāfi, while according to Ḥabīb-us-Siyar his name was Muḥammad bin 'Alī bin A'ṣam. In the Majālis-ul-Mu'minin of Nūr Ullah Shūstari he is simply called Aḥmad bin A'ṣam Kāfi. He is also mentioned by the author of the Tāj-ul-Qiṣas, composed in A.H. 475 = A.D. 1082.

Hāj. Khal., vol. iv., mentions the author and the translator in two places, viz., pp. 380 and 385. In the first place, under the work فتوح الشام, he very strangely says that Abū Muḥammad Aḥmad bin A'ṣam-ul-Kāfi died in A.H. 1003 = A.D. 1594, while in the second

place he, in accordance with Habib-us-Siyar, calls the author محمد بن علي المعروف بأعم الكوفي, without giving any date.

According to Frähn, *Indications bibliographiques*, p. 16, Ibn-i-Aṣam died about A.H. 314 = A.D. 926. See also E. Blochet, p. 246.

In the preface the translator says that he spent his youth in the society of great and learned men, and thus acquired a great deal of literary and worldly experience. Having fallen a victim to a series of troubles and miseries he was thinking of passing his old age in pious seclusion, when he secured the patronage of an influential Wazir, whom he designates only by several honorific epithets without mentioning his name:—

مريد الملك قوام الدولت و الدين تاج الاملام و المسلمين

In A.H. 596 = A.D. 1199, when the Wazir visited the Madrasah of Tāyābād, he sent for the translator and treated him with great kindness and favour. One night when, as usual, learned men were assembled in the presence of the Wazir, an eminent scholar named Kamāl-ud-Dīn happened to read a passage from the Kitāb-i-Futūḥ of Khwājah Ahmad bin Aṣam ul-Kāfi. The passage was received with the plaudits of the assembly, and it was decided that the entire work should be rendered accessible to Persian readers. The task of translation was then entrusted to Muḥammad Mustaʿfi, who, in spite of his old age, his cares and his exile, accomplished the task.

Dr. Ethé, in his *Bodl. Lib. Cat. No. 124*, notices a copy of the work, from which we learn that Muḥammad bin Ahmad ul-Mustaʿfi died after finishing only a small portion of the work; viz., the greater part of Abū Bakr's Khilāfat, and was succeeded as translator by one Muḥammad bin Ahmad bin Abū Bakr ul-Kātib ul-Mābarnāhādī, محمد بن احمد بن ابو بكر الكاتب المابرنابادي, who continued the translation and brought it to an end. The present copy and that in the Bāhār Library (Calcutta) do not contain any such continuation.

It should also be noticed here that the beginning of the Bodl. Lib. copy and other quotations therefrom do not exactly agree with those of the present copy.

The chronicle begins with the election of Abū Bakr to the Khilāfat, fol. 2<sup>a</sup>, and the whole work is divided by the following rubrics:—

fol. 21<sup>a</sup>.

ذکر فتصهای که در زمان صدیق رضی الله  
تعالی عنه مسلمانان را مسلم شد —



fol. 24<sup>v</sup>.

ذکر در تسخیر ولایت شام و روم در زمان  
صديق رضي الله تعالى عنه —

fol. 37<sup>a</sup>.

ذکر خلافت امير المؤمنين عمر بن الخطاب  
رضي الله تعالى عنه

fol. 42<sup>a</sup>.

ذکر جنبیدن لشکر فرس و عراق و فتح یافتن  
مسلمانان بر ایشان

fol. 53<sup>a</sup>.

ذکر فتح حصص از ولایت شام

fol. 54<sup>v</sup>.

ذکر جمع گشتن لشکر روم بار دیگر

fol. 77<sup>a</sup>.

ذکر وفات ابو عبيده جراح رضي الله عنه

fol. 94<sup>b</sup>.

ذکر تعیین کردن امير المؤمنين عمر رضي الله  
عنه ابو موسى اشعري را بر سر عجميان تا  
آن ولایت را فتح کند

fol. 103<sup>a</sup>.

ذکر جمع آمدن لشکر عجم بار دیگر بکنگ  
اهل عرب

fol. 115<sup>a</sup>.

ذکر فتح ولایت ري

fol. 118<sup>a</sup>.

ذکر فتح فارس بر دست ابو موسى اشعري

fol. 127<sup>a</sup>.

ذکر خلافت امير المؤمنين عثمان بن عفان  
رضي الله عنه

fol. 134<sup>a</sup>.

ذکر ولایت حبشه و غارت آن

fol. 134<sup>b</sup>.ذکر فتح جزیره قبرص بر دست معاویه بن ابو  
مشیانfol. 138<sup>a</sup>.

ذکر فتح جزیره ذودومن هم بر دست معاویه

fol. 139<sup>a</sup>.ذکر جنگی که قسطنطین بن هرقل ملک روم  
را با معاویه در دریا افتادfol. 143<sup>a</sup>.

ذکر فتح جزیره مشلیه بر دست معاویه

fol. 146<sup>a</sup>.ذکر انواع مضنان که در خلافت امیر المؤمنین  
عثمان رضي الله عنه هر کسی در حق  
او گفتند —fol. 182<sup>b</sup>.خلافت امیر المؤمنین علی ابن ابی طالب  
رضی الله عنهfol. 189<sup>b</sup>.

ذکر حرب چهل

fol. 248<sup>a</sup>.ذکر جنگی که میان لشکر امیر المؤمنین  
علی رضي الله عنه و میان لشکر معاویه  
بر سر آب افتاد —fol. 284<sup>b</sup>.مضنی چند در خلافت امیر المؤمنین حسن  
بن علی

fol. 292<sup>a</sup>.

ذکر اخباری که مشاعیر روایت و معارف  
مصدقان در مثل حسین بن علی رضی  
الله عنهما روایت کرده اند

For other copies of the work see Rien, i., p. 151; Morley, Descriptive Catalogue, p. 16; Onseley, Travels, vol. ii., pp. 312, 342; Onseley's Catalogue, No. 348; Biblioth. Sprenger, No. 32; Critical Essay, pp. 24 and 55; Catalogue of King's College, Cambridge, No. 105; Ethé, Bodl. Lib. Cat., Nos. 124-126; Ethé, India Office Lib. Cat., Nos. 131-133 and 2830; Cat. Codd. Or. Lugd. Batav., v., p. 200; W. Pertsch, Berlin Cat., pp. 421-423. Parts of this translation were published in Oriental Collections, pp. 63 and 160; Wilken's Chrestomathie, p. 152. An Arabic version is found in Gotha (W. Pertsch, Arab. Hdschr., iii., p. 219).

The MS. is written in fine minute Nasta'liq, within gold ruled borders, with an illuminated, but faded, headpiece at the beginning.

Not dated, apparently 16th century.

## No. 494.

fol. 311; lines 17; size  $7 \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{4}$ .

مناقب مرتضوی

## MANÂQIB-I-MURTADAWÎ.

The life and virtues of 'Alî bin Abû Tâlib.

Author: امیر محمد صالح الحسینی الترمذی المتخلص به کشفی,  
Amîr Muḥammad Ṣāliḥ ul-Ḥosaynî ut-Tirmidî, takhalluṣ Kashfî.

Beginning:—

عداوند عطا کن نساء ذوق  
که آغازم بنامت نامه شوق

The author was a descendant of the celebrated saint and poet Shaykh Ni'mat Ullah Walî. His father, Mir 'Abd Ullah Tirmidî (died, according to Mir 'Ât-ul-'Âlam, A.H. 1025 = A.D. 1616), a celebrated calligrapher, was a disciple of Shaykh Fayḍ Ullah Sahāranpūri (died A.H. 1024 = A.D. 1615),



had received the title of *Mushkin Qalam* and the *takhalluṣ* of *Wasfī* from Akbar, and was the author of five *Maḡnawīs* and a *Diwān*. Like his father, Mir Šālīḥ was a good calligrapher and especially skilled in *Nasta'liq* handwriting. He adopted the *takhalluṣ* of *Kaṣṣfī* and held high posts under *Shah Jahān*, in whose reign he died in A.H. 1061 = A.D. 1650). His other work, *اعجاز مصطفوي*, a history of the prophet *Muḥammad*, the early *Khalīfs* and the *Imāms*, which he left incomplete, was taken up and finished a century later by Mir 'Abd Ullāh bin Mir Hāshim *Shah-Ni'mat-Ullāh al-Ḥusaynī*, with the *takhalluṣ* *Wāṣifī*, and is noticed in *Rien*, p. 154<sup>a</sup>.

A copy of the *Manāqib-i-Murtaḍawī* is mentioned in *Mörley's Descriptive Catalogue*, p. 16.

As his authorities the author quotes:—

— ارشاد المسلمين — ضواهد النبوة — روضة الاحباب  
حبيب السير — كشف المصوب — دلائل النبوة — معارج النبوة

and several Sufi poets, such as, 'Aṭṭār, Jalāl-ul-Dīn Rāmi, Ni'mat Ullāh Walī, *Khawājā Muḥammad Gīsā Darāz*, *Khawājā Mu'īn-ul-Dīn Chishtī*, *Sanā'ī*, *Nizāmī*, and many others.

The work is divided into the following twelve chapters:—

- (1) در بیان نصوص قرآنی که در شان امیر المؤمنین . . . علی ابن ابی طالب علیه السلام وارد و نازل شده و ما يتعلق بها, on fol. 19<sup>a</sup>.
- (2) در بیان احادیث نبوی در شان وصي عليه السلام, on fol. 41<sup>a</sup>.
- (3) در بیان منافع و فضایل مرتضوی علیه السلام, on fol. 71<sup>a</sup>.
- (4) در بیان عقد نکاح علي مرتضی با سیده النسا, on fol. 130<sup>a</sup>.
- (5) در بیان علم و کشف آنحضرت علیه السلام, on fol. 136<sup>a</sup>.
- (6) خوارق عادات و ظهور کرامات و معجزات آنحضرت علیه السلام, on fol. 173<sup>a</sup>.
- (7) در بیان زهد و ورع آن امام الفقیهین علیه السلام, on fol. 206<sup>a</sup>.

(8) در بیان مفاوت آن وصي عليه السلام, on fol. 211<sup>b</sup>.

(9) در بیان قوت و شجاعت حضرت مرتضي عليه السلام, on fol. 219<sup>b</sup>.

(10) در بیان فراست و کياست امير المؤمنين علي عليه السلام, on fol. 276<sup>b</sup>.

(11) در بیان ممکن شدن آنحضرت عليه السلام بر سر بر خلافت, on fol. 284<sup>b</sup>.

(12) This chapter, treating of the history of 'Ali's death, begins on fol. 296<sup>a</sup> without any heading.

Written in a clear Nasta'liq, within coloured ruled borders, with an illuminated but faded headpiece.

This copy, dated a.h. 1076, was written fifteen years after the author's death.

### No. 495.

fol. 355; lines 15; size 9 × 5; 6½ × 3½.

The same.

Another copy of the *Manâqib-i-Murtadâwî*.

The usual opening verse:—

خداوند عطا کن نشاء ذوق الحق

is preceded by this line:—

بسم الله الرحمن الرحيم سبحانه الله العلي العظيم

Contents:—

Chapter I., on fol. 22<sup>a</sup>.

" II., on fol. 48<sup>b</sup>.

" III., on fol. 82<sup>b</sup>.

Chapter IV., on fol. 148<sup>a</sup>.

" V., on fol. 154<sup>b</sup>.

" VI., on fol. 197<sup>b</sup>.

" VII., on fol. 235<sup>a</sup>.

" VIII., on fol. 240<sup>a</sup>.

" IX., on fol. 250<sup>a</sup>.

" X., on fol. 316<sup>a</sup>.

" XI., on fol. 326<sup>a</sup>.

" XII., on fol. 339<sup>a</sup>.

Written in a careless Nasta'liq, within red coloured borders, with an illuminated headpiece.

Dated A.H. 1108.

No. 496.

fol. 561; lines 22; size  $11\frac{1}{2} \times 7$ ;  $7\frac{3}{4} \times 4\frac{1}{4}$ .

روضۃ الاحباب

## RAUDAT-UL-AHBÂB.

Part of the history of Muhammad, his family, companions, followers and successors, by 'Atâ Ullah bin Faḍl Ullah Jamāl-ul-Ḥusaynī, عطاء الله بن فضل الله جمال الحسيني, who completed the whole work in A.H. 900 = A.D. 1494, and dedicated it to the celebrated Wazir Mir 'Alī Shīr.

The author 'Atâ Ullah bin Faḍl Ullah Jamāl-ul-Ḥusaynī was the nephew of Amīr Sayyid Aṣīl-ud-Dīn 'Abd Ullah ul-Ḥusaynī, a famous traditionist of his age, who came to Herat from his native country Shīrāz at the request of Sultān Abū Sa'īd, and died there in A.H. 883 = A.D. 1478. Khwānd Amīr, the author of the Ḥabīb-us-Siyar, while speaking of 'Atâ Ullah in the present tense, says that like his uncle Aṣīl-ud-Dīn, he enjoyed immense fame as a traditionist, and that on account of his piety he was highly respected by the kings and nobles of his time. 'Atâ Ullah was engaged for some years in delivering lectures in the Madrasah-i-Sultāniyah, while once a week he enlightened people by his preachings in the Masjid-i-Jāmi' of Herat. At the time of the composition of the Ḥabīb-us-Siyar (A.H. 930 = A.D. 1523), 'Atâ Ullah was living in retirement. His son Amīr Nāṣir ud-Dīn Muḥammad, better known as Mirak Shāh, was also a good traditionist and a man of



great piety, and, like his father, used to give lectures in the Madrisah i-Sultāniyah. See *Ḥabīb-us Siyar*, vol. iii., Juz 3, p. 335. 'Aṭā Ullah died, according to Rieu, p. 1081, in A.H. 926 = A.D. 1520. See also *Ethé*, *Ind. Office Lib. Cat.*, No. 145. Mir 'Alī Shīr Qānī in his *تحفة الكرام*, fol. 257<sup>a</sup> (Lib. copy), composed A.H. 1180 = A.D. 1766, mentions two other works by this Jamāl-ud-Dīn 'Aṭā Ullah; viz. *تحفة الاحياء* and *رياض السمر*, and speaks highly of the pre-sent work in the preface.

The work has been described by Hammer, *Jahrbücher*, vol. 71, *Anz. Blatt*, pp. 25-27; and Morley, *Descriptive Catalogue*, p. 15. See also Rieu, i., p. 147, and iii., p. 1081; G. Flügel, ii., pp. 368 and 369; Stewart's *Catalogue*, p. 21; Dorn, *Das asiatische Museum*, p. 348; *Ethé*, *Bodl. Lib. Cat.*, Nos. 131-133; *Ethé*, *Ind. Office Lib. Cat.*, Nos. 145-157; *Haj. Khal.*, vol. iii., p. 495; *S. Petersburg Catalogue*, p. 298. A Turkish translation of the work was published in Constantinople, A.H. 1268; see *Mélanges Asiatiques*, vol. v., p. 470.

The full title of the work, as given in the preface, is *روضة الاحباب في سير النبي والآل و الاصحاب*, and the whole work is divided into three books called *Maqṣads*. The present MS. contains the first *Maqṣad* and a part of the second *Maqṣad*.

Beginning:—

الحمد لله الذي من علي المؤمنين اذ بعث فيهم رسولا منهم  
يتلو عليهم آياته الخ

After devoting a great part of the preface to the praise of his patron Mir 'Alī Shīr, at whose request the work was written, 'Aṭā Ullah says that he did not begin the work until he got the permission of his uncle, the aforesaid Aṣil-ud-Dīn, to whom, he says, he was indebted for all his acquirements.

Contents:—

*Maqṣad I.*, consisting of the following three chapters (*Bābs*):—

1. Muḥammad's genealogy with an account of the Patriarchs and prophets, fol. 3<sup>a</sup>:—

باب اول در بيان نسب اطهر آن سرور وما يتعلق به

2. Account of Muḥammad's birth and a history of his life, fol. 35<sup>a</sup>:—

باب دوم در ذكر ولادت آن سرور صلي الله عليه وسلم  
و بيان مكان ولادت و كيشيت آن و ذكر شمه از غرايب كه

در عین تولد وی بظهور آمده — و ذکر بعضی از حوادث که  
در شب ولادت آن حضرت واقع شده و شرح لبذه از  
احوال و وقایع که در مدت عیادت آنحضرت صلی الله علیه  
و سلم رو نموده —

This Bâb concludes with a *Khâtimah* which begins thus on  
fol. 307<sup>a</sup> :—

خاتمه در بیان کیفیت صلوات بر آن سرور و فضیلت  
ثواب آن —

3. Supplementary notices, in eight sections (*Faṣls*) :—

(1) *Muḥammad's wives*, fol. 310<sup>b</sup> :—

فصل اول در بیان عدد ازواج و سراری پیغمبر صلی  
الله علیه و آله و سلم و شرح حال هر یک —

(2) *His children*, fol. 337<sup>a</sup> :—

فصل دوم در ذکر اولاد پیغمبر صلی الله علیه و اله  
و سلم

(3) *His miracles*, fol. 337<sup>a</sup> :—

فصل سوم در بیان فضایل آن سرور و تعداد معجزات

(4) *His bodily features and moral qualities*,  
fol. 351<sup>b</sup> :—

فصل چهارم در بیان اوصاف و شمایل سید اواخر و  
اوایل صلی الله علیه و سلم —

(5) *His prayers and devotion*, fol. 355<sup>b</sup> :—

فصل پنجم در بیان عبادت آن سرور

(6) *His ways of eating and dressing and his social  
observances*, fol. 363<sup>a</sup> :—

فصل ششم در طریقه پوشیدن لباس و نوشیدن طعام  
و شراب و کیفیت سلوک آنحضرت در سفر و حضر و

معاشرت بازواج و مجالست و مکالمه و مصاحبت وی با  
اصحاب —

(7) His prerogatives, fol. 376<sup>a</sup> :—

فصل (8 is omitted here) در بیان مخصوصات پیغمبر  
صلی الله علیه و سلم —

(8) His slaves, freedmen, nurses, governors, scribes,  
messengers, Muallims, poets and orators, fol. 379<sup>b</sup> :—

فصل (8 is omitted here) در ذکر خدام و موالی  
و مواضع و عمال و کتاب و رموز و مودنان و شعرا و  
خارسان پیغمبر صلی الله علیه و سلم —

- According to the author's statement, found in Rien's copy, Or. 146, p. 147, the first Maqṣad was completed on the 11th of Dul Hijjah, A.H. 888 = A.D. 1483.

Maqṣad II., beginning on fol. 386<sup>b</sup> :—

لك الصمد يا مسيب الاسباب و لك الشكر يا مفتح الابواب علي  
التوفيق للشروع تالیف دفتر التالي من كتاب روضة الاحباب

According to the preface in Maqṣad I., it is subdivided into two Bābs, viz. :—

باب اول در معرفت رجال صحابه رضوان الله عليهم اجمعين  
باب دوم در معرفت نساء صحابه رضوان الله عليهما

but this copy contains only the first Bāb dealing with the history of the companions with their genealogies, as follows :—

Introduction, on the companions in general, fol. 388<sup>a</sup> :—

بیان عدالت و فضایل صحابه علی سبیل العوام رضي الله  
عنهم

Abū Bakr, fol. 391<sup>b</sup>; 'Umar, fol. 412<sup>a</sup>, with full account of the conquests in his time; 'Uṣmān, fol. 480<sup>a</sup>. It concludes with the account of 'Uṣmān's death, A.H. 35 = A.D. 655, after which the history of 'Ali, which is treated here as a separate piece and begins with an illuminated headpiece, opens thus on fol. 524<sup>b</sup> :—



عونك يا لطيف — كلام در بيعت كافه امام با امير المؤمنين  
علي ابن ابي طالب عليه السلام بر امر خلافت و حكومت خواص  
و عوام —

The history of 'Ali is incomplete, closing with the account of the *Khutbah* delivered by him at Basrah after the battle of Jamal, *عرب جمل*, A.H. 36 = A.D. 656:—

كلام در بيان خطبه گذرايدين در بصره كه بعد از القضي  
عرب جمل حضرت امير المؤمنين انشا فرمود —

Corresponding to fol. 159<sup>a</sup> of the following copy.

The contents of the present copy exactly agree with the one mentioned in Rien, Add. 7638, p. 148.

Dr. Ethé, has very curiously confounded the second *Maqṣad* with the third, most probably on account of 'Ali's history being treated as a fresh piece. It should be remembered that 'Ali belongs to the group of *Aṣḥāb*, and can by no means come under the heading of *Tābi'in* or *Tabi-i-Tābi'in*, who are treated by the author exclusively in the third *Maqṣad*. What I presume to be the case is that Dr. Ethé's copy No. 157, which he says is the complete copy of the third *Maqṣad*, contains only the first of the two *Bābs* of the second *Maqṣad*. The second *Bāb* of the second *Maqṣad* and the whole of the third *Maqṣad* do not seem to be extant.

A very valuable copy of the *Raudat-ul-Aḥbāb*, dated A.D. 954 and written by Nasim-ud-Din Muḥammad bin Jamāl-ud-Dīn Husaynī, better known as Mirak Shāh, who in my opinion is no other than the above named son of the present author, is noticed in Ethé, India Office Lib. Cat., No. 145.

The present copy is written in a beautiful *Nasta'liq*, within gold ruled borders, with an illuminated headpiece and a double-page *unwān* in the beginning.

Not dated, apparently 16th century.

### No. 497.

fol. 353; lines 20; size 13 × 9 $\frac{3}{4}$ ; 10 × 7.

The first *Bāb* of *Maqṣad* II. of the *Raudat-ul-Aḥbāb* containing the history of the first four *Khalifs* and the twelve *Imāms*, followed by short notices of Muḥammad's eminent companions.

Beginning as in the preceding copy:—

لک الحمد یا مسبب الاسباب الخ

Contents:—

Introduction, on the companions in general, on fol. 2<sup>a</sup> as in the above copy.

Abū Bakr, fol. 5<sup>b</sup>.

‘Umar, fol. 26<sup>a</sup>.

‘Uṣmān, fol. 86<sup>b</sup>.

‘Ali, fol. 122<sup>b</sup>.

The contents in this copy, covering foll. 122<sup>b</sup>–129<sup>b</sup>, and dealing with the accounts of ‘Ali’s birth, his noble habits and supernatural gifts, his wives and children, his sayings and bodily features, are wanting in the preceding copy. The history proper of ‘Ali, with which the second Maqṣad in the preceding copy begins, follows here on fol. 129<sup>b</sup>, and the entire portion of ‘Ali’s account in the above copy, occupies here foll. 129<sup>b</sup>–159<sup>a</sup>. After dealing with ‘Ali’s death (fol. 213<sup>c</sup>) the author, with some elaboration, repeats the account of ‘Ali’s wives and children, and brings his narrative to a close with some traditions relating to this Khalifah.

After ‘Ali, who represents the first Imām, follow the other eleven:—

- (1) Ḥasan, fol. 218<sup>a</sup>; (2) Ḥusayn, fol. 225<sup>a</sup>; (3) ‘Ali Zayn-ul-  
‘Ābidin, fol. 289<sup>b</sup>; (4) Muḥammad Bāqir, fol. 314<sup>a</sup>;  
(5) Ja‘far Ṣādiq, fol. 315<sup>a</sup>; (6) Musā al-Kāzim, fol. 318<sup>a</sup>;  
(7) ‘Ali Ridā, fol. 319<sup>b</sup>; (8) Muḥammad Taqī, fol. 324<sup>a</sup>;  
(9) ‘Ali Naqī, fol. 326<sup>a</sup>; (10) Abī’l Ḥasan Muḥammad  
ibn ‘Ali Naqī, fol. 328<sup>a</sup>; (11) Muḥammad Mahdī,  
fol. 329<sup>a</sup>.

The above is followed by short notices, in alphabetical order, of Muḥammad’s eminent companions, beginning with Ḥamzah ibn ‘Abd-ul-Muṭṭalib (fol. 336<sup>b</sup>) and ending with Yamān bin Jābir.

Written in ordinary Nasta‘liq.

Not dated, apparently 18th century.

## HISTORY OF THE IMÂMS.

No. 498.

fol. 273; lines 16; size  $9\frac{3}{4} \times 6\frac{1}{4}$ ;  $6\frac{3}{4} \times 4$ .

روضة الشهداء

## RAUDAT-USH-SHUHADÂ.

A detailed history of the lives of Muḥammad, 'Alī, Fāṭimah, Ḥasan, Ḥusayn and other martyrs, composed in A.H. 908 = A.D. 1502. By Ḥusayn-ul-Kāshifī.

Beginning:—

ای شربت درد تو دواي دل ما  
 آشوب بلاي تو عطاي دل ما  
 از نامهٔ حمد تو شفاي دل ما  
 وز نام حبيب تو صفاي دل ما

Mawlânâ Kamâl-ud-Dīn Ḥusayn bin 'Alī-ul-Wā'iḡ-ul-Kāshifī, مولانا کمال الدین حسین بن علی الواعظ الکاشفی, the author of the well-known work *Anwâr-i-Suhaylî* (composed before A.H. 907 = A.D. 1501), and of several other works, *e.g.* *Mawâhib 'Aliyyah* (A.H. 899 = A.D. 1493), *Jawâhir-ul-Tafsîr* (A.H. 900 = A.D. 1494), *Makhzan-ul-Inshâ* (A.H. 907 = A.D. 1494), *Akhlâq-i-Muhsinî* (A.H. 910 = A.D. 1504), *Futuwat Nâmah*, etc., was a native of Sabzwâr and lived at Herat during the time of Abu'l Ḥâzi Sulṭân Ḥusayn Bâyqarâ (A.H. 873-911 = A.D. 1468-1505). He was an accomplished scholar, and is said to have been well versed in astronomy. He was also an eloquent preacher, and every Friday delivered religious lectures in the Jâmi' Masjid of Herat. Like other men of letters, the author enjoyed the warm favour of Amîr 'Alî Shîr Nawâ'î, who, as we know, was a great patron of learning and himself a good scholar and a poet. He died at Herat, A.H. 910 = A.D. 1504. See Ḥabîb-us-Siyar, vol. iii., Juz 3, p. 341; S. de Sacy, *Calila et Dimna*, préface, p. 42;



Jourdain, Biogr. Univ., xx., p. 435; Hammer, Schöne Redekünste Persiens, p. 275.

The statement that the author wrote the work at the desire of an illustrious prince, Sayyid Mirzâ, found in the preface of Rieu's copy (Rieu, p. 152), is not found here.

The work is divided into the following ten chapters (Bâbs) and a *Khâtimah* (conclusion):—

1. On the trials of some of the prophets, fol. 3<sup>a</sup>.

باب اول در ابتدای بعضی از انبیا علی نبینا علیهم الصلوٰۃ  
والسلام

2. Persecution of Muḥammad by the Qurayshites and martyrdom of Ḥamzah and Ja'far Tayyâr, fol. 40<sup>b</sup>.

باب دوم در جفای قریش و سایر کفار با سید ابرار علیه صلوات  
c ملک الجبار و شهادت امیر حمزه و جعفر طیار

3. On the death of Muḥammad, fol. 56<sup>b</sup>.

باب سیم در وفات حضرت سید المرسلین علیه افضل صلوات  
المصلین و علی عترته و اموته اجمعین

4. Life of Fāṭimah, fol. 67<sup>a</sup>.

باب چهارم در بعضی از احوال فاطمه از وقت ولادت تا وقت  
وفات

5. Life of 'Alī, fol. 79<sup>b</sup>.

باب پنجم در طرفی از اخبار مرتضی علی از زمان ولادت  
تا زمان شهادت

6. Life of Ḥasan, fol. 98<sup>b</sup>.

باب ششم در فضایل حسن و بعضی از احوال وی از ولادت  
و شهادت

7. Life of Ḥusayn, fol. 112<sup>a</sup>.

باب هفتم در مناقب امام حسین و ولادت وی و بعضی از  
احوالش بعد از وفات برادرش

8. Martyrdom of Muslim bin 'Aqil and the slaying of some of his children, fol. 125<sup>b</sup>.

باب هشتم در شهادت مسلم ابن عقیل ابن ابی طالب و قتل  
بعضی از فرزندان او رضوان الله علیهم اجمعین

9. Husayn's arrival at Karbalā and his encounter with the enemies; martyrdom of his children, relatives and others.

باب نهم در رسیدن حسین مظلوم بکربلا و محاربه نمودن با اعدا  
و شهادت آنحضرت و اولاد و اقربا و سایر شهیدان

10. This last chapter is divided into two sections (فصل); the first relating to the fate of the Ahl-i-Bayt ("Family") after the battle of Karbalā, fol. 227<sup>a</sup>.

• فصل اول در وقایعی که بعد از حرب کربلا مر اهل بیت را واقع  
شده

The second deals with the punishment of the murderers of Husayn, fol. 255<sup>b</sup>.

فصل دوم در عقوبات قاتلین شاه زاده

The *Khātimah*, fol. 260<sup>a</sup>, deals with a genealogical account of the descendants of Hasan and Husayn, with meagre notices on the Imāms.

خاتمه در ذکر اولاد بزرگوار مطین و سلسله نسبت بعضی از  
ایشان

For other copies of the *Raudat-ush-Shuhadā*, see: Rien, pp. 152-53; Ethé, Bodl. Lib. Cat., Nos. 134-137; Ethé, Ind. Office Lib. Cat., Nos. 158-162, where, under the last No., a poetical paraphrase of the work in Dakhnī verses, by a poet Wali, is noticed.

It has been printed in Lahore, A.H. 1287. A Turkish translation of the work by Muḥammad bin Sulaymān ul-Baghdādī with the takhalluṣ Fuḍālī, and entitled *حدیقة السعدا*, is mentioned in H. Khalfa, vol. iii., p. 500 and p. 41. See also G. Flügel, ii., p. 378, etc.

A fine copy. Written in a clear Nasta'liq, within gold and coloured ruled borders, with an illuminated but faded frontispiece at the beginning.

Dated A.H. 976.

## No. 499.

fol. 347; lines 17; size  $8\frac{1}{4} \times 5; 7 \times 3$ .

The same.

Another copy of Husayn Kāshifī's *Raḍat-nsh-Shuhadā*  
Beginning as above:—

ای شریک درد تو دوائی دل ما الخ

The ten chapters into which the work is divided are enumerated in the preface; but they are omitted throughout the MS., and no blank spaces for them are left.

The *Raḍat-nsh-Shuhadā* ends on fol. 308\*.

Dated Jamādī II., A.H. 1139.

Scribe مصد صالح

Here follow, in different hands, some extracts from various works.  
fol. 309\*-310\*.—An account of the descendants of 'Alī.

Beginning:—

باید دانست که حضرت امیر المؤمنین امام المتقین علی ابن  
ابی طالب علیه السلام را بقول اشهر می و شش فرزند بودند —  
هیژده پسر و هیژده دختر

fol. 310\*. Blank.

fol. 311\*-312\*. Anwarī's *Qasidah*.

Beginning:—

مقدری نه بالک به قدرت مطلق

fol. 313\*-316\*. Blank.

fol. 317\*-347\*. History of Husayn and some other martyrs connected with the battle of Karbalā.

Beginning:—

راویان اخبار جگر سوز و نالان آثار غم اندوز چنین روایت  
کرده اند که چون حضرت امام حسین علیه السلام بر زمین کربلا  
از اسب بیشتاد

The MS. once belonged to Nawwāb Sayyid Vilāyat 'Alī Khān of Patua.



No. 500.

foll. 373; lines 25; size  $9\frac{1}{2} \times 6\frac{1}{4}$ ;  $7 \times 4$ .

جلاء العين

## JALÂ-UL-'UYÛN.

A history of the prophet Muḥammad, his daughter and the twelve Imâms. By Bâqir Majlisî.

Beginning:—

مستایش بی مثال و انبار مزاوار خداوند بی نیاز است الخ

Shaykh-ul-Islâm Mullâ Muḥammad Bâqir Majlisî ul-Iṣfahânî, was the youngest son of the celebrated Mullâ Muḥammad Taqî Majlisî ul-Iṣfahânî.

According to Dr. Rieu, p. 20; Dr. Ethé, India Office Lib. Cat., No. 2668, and some other biographers, Bâqir was born in A.H. 1038 = A.D. 1628. But the author's contemporary biographer, the author of the *Shudûr-ul-'Iqyân*, vol. ii., fol. 56\* (MS. copy in the Bihâr Library, Calcutta), who gives a detailed account of Bâqir's life and his works, remarks that the author, in a marginal note on his *Bihâr-ul-Anwâr*, himself says that some of his friends expressed the date of his birth in the words جامع کتاب بحار الانوار, which are equivalent to A.H. 1037 = A.D. 1627.

و قال قدس سره في حاشيته علي كتاب بحار الانوار عند ذكر هذه التسمية و من الغرائب انه وافق تاريخ ولادتي عدد جامع كتاب بحار الانوار

His father, who was a great Shî'ah divine and held before him the office of the Shaykh-ul-Islâm of Iṣfahân, died there in A.H. 1070 = A.D. 1659. His grandfather, Mullâ Maqṣûd 'Alî, used the surname of Majlisî for his takhalluṣ, and after him it was adopted by the descendants of his family, which became known as the "Majlisî Family of Iṣfahân." Bâqir was brought up and educated under the direct supervision of his learned father, and wrote numerous works on the Shî'ah doctrine. His grandson, Mullâ Aḥmad bin Muḥammad 'Alî ul-Bahbahânî, in his *Mir'ât-ul-Aḥwâl*, fol. 29\*, enumerates forty-nine Persian and nine Arabic

works of this most prolific *Shi'ah* writer. He was a most zealous apostle of the *Shi'ah* creed, and the chief promoter of that faith. The same Bahbahānī remarks that Maulānā *Shāh 'Abd-ul-'Aziz Dihlawi* (d. A.H. 1239 = A.D. 1824), in his work entitled *لحظه اثنا عشرية*, in which he refutes the *Shi'ah* faith, remarks that the *Shi'ah* religion may be called the religion of Bāqir Majlisī, because he was the man who lent splendour to it, and that before him it was not so popular.

اگر دین شیعه را دین اخوند باقر مجلسی بگویند رواست —  
 زیرا که این مذهب را او رونق داده است و سابق برین آنقدر  
 عظمی نداشت —

Bāqir died at Isfahān, according to some, in A.H. 1110 = A.D. 1698; but the author of the *Shudār-ul-Iqyān*, mentioned above, places the author's death in the year A.H. 1111, for which he gives the chronogram *غَم و حَزَن*.

A detailed account of the author will also be found in the *Rauḍāt-ul-Jannāt*, p. 118. See also Rieu, p. 154; Ethé, Bodl. Lib. Cat., No. 140; Ethé, India Office Lib. Cat., No. 2668; Onseley's Catalogue, No. 373; Biblioth. Sprenger, No. 164, etc. The work was printed in Tīhrān, A.H. 1240 and 1266.

The most prominent among the Persian works of this author, besides the *جملہ العمون*, the *حیات القلوب* and the *تذکرۃ الایمہ* (see below), are *عین الصیاد* (a detailed description of the work will be found in E. G. Browne, Cambridge Cat., pp. 64-69; extracts in W. Pertsch, Berlin Cat., p. 47, No. d, and p. 75, No. 6; see also Ethé, India Office Lib. Cat., No. 2668; printed at Tīhrān, A.H. 1240); *حلیۃ المتقین* (Rieu, p. 20, and Suppl., p. 110; W. Pertsch, Berlin Cat., pp. 313 and 314; Ethé, India Office Lib. Cat., No. 2669; printed at Tīhrān, A.H. 1248); *مقیاس المصابیح* (an extract from the larger Arabic work of the same author, *بهار الانوار*, which was edited in single volumes at Tīhrān, 1270-1283, see Rieu, pp. 20 and 21); *زاد المعاد* (based on the same *بهار الانوار*, see Rieu, p. 21; W. Pertsch, Berlin Cat., p. 257 and p. 148, No. 2; edited, Tīhrān, A.H. 1244); *زائدۃ زاد المعاد* (an extract from the preceding work, see Rieu, Suppl., p. 6); *حقّ الیقین* (Rieu, p. 33; edited, Tīhrān, A.H. 1241); *جبر و تفویض* (Rieu, p. 857); *مناسک حجّ* (Ethé, Bodl. Lib. Cat., No. 1794); *رسالۃ نکاح* (W. Pertsch, Berlin Cat., p. 261); *کتاب تقویم و اختیارات*, also called *اختیارات*.



(W. Pertsch, Berlin Cat., p. 334 and p. 74, No. 2); کتاب سوال و جواب (edited at Tih-rân, A.H. 1247), etc.

In the preface to the present work it is stated that the author had written two works on the same subject, one entitled *Bihâr-ul-Anwâr*, completed in several volumes, and the other, a shorter one, called *Hayât-ul-Qulûb*. The first, being written in Arabic, was not accessible to all, while the second, on account of its conciseness, was not in extensive use. He therefore began to write the present work, which he completed, as stated at the end, in Muharram, A.H. 1089 = A.D. 1678.

The work is divided into a Muqaddimah, or introduction, and fourteen Bâbs (chapters), most of which are subdivided into several Faşls (sections).

Contents:—

- Muqaddimah. On the reward for shedding tears for the troubles and miseries to which the prophet Muhammad and the Imâms were subjected, fol. 2<sup>b</sup>.  
 Bâb i. History of Muhammad, fol. 3<sup>b</sup>.  
 Bâb ii. Fâtimah, fol. 45<sup>b</sup>.  
 Bâb iii. History of 'Ali, fol. 96<sup>b</sup>.  
 Bâb iv. History of Hasan, fol. 132<sup>a</sup>.  
 Bâb v. Husayn, fol. 169<sup>a</sup>.  
 Bâb vi. 'Ali bin Husayn bin Zayn-ul-Âbidin, the fourth Imâm, fol. 316<sup>b</sup>.  
 Bâb vii. Abû Ja'far bin Muhammad bin 'Ali Bâqir, fol. 321<sup>a</sup>.  
 Bâb viii. Abû 'Abd Ullah Ja'far bin Muhammad-uş-Şâdiq, fol. 327<sup>a</sup>.  
 Bâb ix. Abu'l Hasan Mûsâ bin Muhammad bin Ja'far, fol. 333<sup>a</sup>.  
 Bâb x. Abu'l Hasan 'Ali bin Mûst-ur-Riðâ, fol. 344<sup>a</sup>.  
 Bâb xi. Muhammad Taqî, fol. 356<sup>a</sup>.  
 Bâb xii. 'Ali Naql, fol. 361<sup>a</sup>.  
 Bâb xiii. Hasan 'Askari, fol. 364<sup>b</sup>.  
 Bâb xiv. Muhammad Mahdi, fol. 368<sup>b</sup>.

The rubrics of Bâbs xi.-xiv. are omitted. The MS. is in a damaged condition, and foll. 278-287 are hopelessly worm-eaten at the foot.

Written in a clear Naskh.

Not dated, apparently 13th century A.H.



No. 501.

foll. 295; lines 28; size 12 × 7; 8 × 5.

حيات القلوب

## HAYÂT-UL-QULÛB.

A history of the prophets from the creation of Âdam to the death of Muḥammad, and of the twelve Imâms.

By Mullâ Muḥammad Bâqir Majlisî. (See the preceding No.)

The Ḥayât-ul-Qulûb, which is the fourth in the list of the author's Persian works enumerated in the Mir'ât-ul-Aḥwâl, is an extract of the author's Arabic work Bihâr-ul-Anwâr. The author states in the preface that as the Bihâr-ul-Anwâr was an exhaustive work, written in Arabic, some of his friends suggested his writing a Persian translation, so that it might be more accessible. Hence the present Persian extract.

\* The work was edited at Tabriz, A.H. 1241. Translated into English by J. L. Merrick, Boston, 1850.

The author of the Iktifâ-ul-Qunûṭ, p. 99, makes the strange remark that the Ḥayât-ul-Qulûb is an Arabic translation of some Persian work.

Beginning:—

حيات قلوب مرده دلان بوادی ضلالت و حرمان یصمد خداوند  
بی مانند است

The author of the Mir'ât-ul-Aḥwâl says that the entire work was written in three volumes, and that the last volume was left incomplete.

The present copy comprises the first volume of the work dealing with the history of the prophets before Muḥammad and the pre-Muḥammadian kings. It ends with an account of Hârût and Mârût. In the conclusion the author says that he will deal with the story of the angels in his Rûḥ-ul-Arwâḥ. The date of composition given at the end is the middle of Shawwâl, A.H. 1087 = A.D. 1676.

According to the colophon this copy was written in Sha'bân, A.H. 1090, that is, only three years after the date of composition.

في يوم الجمعة السادس عشر من شهر شعبان المعظم سنة تسعين  
بعد الالف من الهجرة المصطفوية —

این مصد باقر جادیدی

Written in ordinary Naskh.

No. 502.

fol. 214; lines 15; size  $8\frac{3}{4} \times 5\frac{1}{4}$ ;  $6\frac{1}{4} \times 3\frac{3}{4}$ .

تذكرة الأئمة

## TADKIRAT-UL-A'IMMAH.

A history of Muhammad and the twelve Imáms.

By the same Muhammad Bâqir Majlisí.

Beginning:—

الصدق لله الذي جعل النبي لسان صدق في الآخرين

It is divided into a Muqaddimah, fourteen Bâbs and a Khâtimah, as follows:—Muqaddimah, on the creation of the prophetic light, fol. 1<sup>b</sup>.Bâb i. History of Muhammad, fol. 10<sup>b</sup>.Bâb ii. Fâtimah, fol. 58<sup>a</sup>.Bâb iii. 'Alí, fol. 64<sup>a</sup>.Bâb iv. Hasan, fol. 114<sup>b</sup>.Bâb v. Husayn, fol. 118<sup>a</sup>.Bâb vi. 'Alí Zayn-ul-'Âbidin, fol. 132<sup>b</sup>.Bâb vii. Muhammad Bâqir, fol. 137<sup>a</sup>.Bâb viii. Ja'far Šâdiq, fol. 139<sup>a</sup>.Bâb ix. Mâsâ bin Ja'far, fol. 152<sup>a</sup>.Bâb x. 'Alí Ridâ, fol. 156<sup>b</sup>.Bâb xi. Muhammad Taqí, fol. 160<sup>b</sup>.Bâb xii. 'Alí Naqí, fol. 163<sup>a</sup>.Bâb xiii. Hasan 'Askari, fol. 164<sup>b</sup>.Bâb xiv. Muhammad Mahdi, fol. 165<sup>b</sup>.

The author deals with the history of Mahdi at some length. The Khâtimah is wanting in this copy. This work is not mentioned in the list of the author's Persian works given in the *Mir'at-ul-Ahwal*.

Written in ordinary Nasta'liq.

Not dated, apparently 13th century A.H.

No. 503.

foll. 306; lines 22; size  $8\frac{1}{2} \times 5\frac{1}{4}$ ;  $6\frac{1}{2} \times 4$ .

## رياض الشهادة

## RIYÂD-USH-SHAHÂDAH.

A detailed history of Muḥammad and the Imāms.

The full title of the work as given in the beginning is:—

رياض الشهادة في ذكر مصائب السادة

Author: Muḥammad Ḥasan bin ul-Ḥāj Ma'sûm ul-Qazwīnī,  
مصدق حسن بن الحاج معصوم القزوینی.

Beginning after بسم الله الرحمن الرحيم —

و به نستعين و عليه التوكل في كل عين فانه الموفق المعين  
... الصمد لله رب العالمين ... اما بعد پس چنين گوید فقير  
حقير سراپا تقصير الـ

From the preface of the printed edition it would appear that the entire work in three volumes consists of thirty sections, called مجلس. The first divided into four sections, viz.:—

(1) History of Muḥammad, (2) History of Fāṭimah, (3) History of 'Alī, and (4) History of Ḥasan.

In the preface to the second volume the author says that he divided it into twenty-six sections which he enumerates here, and which, he says, together with the four in the first volume complete the thirty sections; but from a perusal of the work it will be seen that the second volume comprises (as in the present MS.) only eighteen sections, while the remaining eight sections are separately given in the third volume which begins thus:—

الصمد لله رب العالمين ... اما بعد اين مجلد سيم از كتاب  
رياض الشهادة ... تاليف خادم طلبه علوم مصدق حسن بن  
المرحوم الحاج المعصوم القزوینی ... و در وهشت مجلس است



In the preface to the first volume the author, after showering praises upon the reigning king Fath 'Alī Shāh Qājār of Persia (A.H. 1211-1250 = A.D. 1797-1834), a great patron of learning and himself a good scholar, dedicates the work to his third son Ḥusayn 'Alī Mirzā, who, as we know, was entrusted with the government of Shirāz, and played an important part in the history of Persia. In the conclusion the author says that he completed the work on Thursday, the 12th of Shā'bān, A.H. 1227 = A.D. 1812.

The present MS. contains only the first eighteen sections; that is, from the fifth to the twenty-second majlis, of the second volume, as follows:—

- (5) fol. 3<sup>a</sup>. History of Ḥusayn from the time of Mu'āwiyah's death to his departure from Medina for Mecca.
- (6) fol. 22<sup>b</sup>. History of Ḥusayn from the time of his arrival at Mecca to his start for 'Irāq; martyrdom of his cousin Muslim bin 'Aqīl and of his other companions.
- (7) fol. 39<sup>b</sup>. Martyrdom of Muslim's children.
- (8) fol. 52<sup>a</sup>. Events that took place on Ḥusayn's way to 'Irāq till the 9th day of Muḥarram.
- (9) fol. 71<sup>b</sup>. Events that took place on the 9th till the morning of the 10th of Muḥarram.
- (10) fol. 90<sup>a</sup>. Arrival of Ḥurr bin Yazīd with his son and brother; their penitence and martyrdom.
- (11) fol. 103<sup>b</sup>. Martyrdom of Wahb bin 'Abd Ullah Kalbī and others.
- (12) fol. 118<sup>a</sup>. Martyrdom of the other companions of Ḥusayn and of his cousins and other relatives.
- (13) fol. 135<sup>b</sup>. Martyrdom of Qāsim bin Ḥasan.
- (14) fol. 151<sup>b</sup>. Martyrdom of 'Abbās and other brothers of Ḥusayn.
- (15) fol. 167<sup>b</sup>. Martyrdom of 'Alī Akbar.
- (16) fol. 184<sup>b</sup>. Martyrdom of Ḥusayn.
- (17) fol. 207<sup>b</sup>. Events that took place after Ḥusayn's martyrdom; plundering of his camp and capture of his wives and children.
- (18) fol. 224<sup>a</sup>. Transfer of the heads of the martyrs and the captives to Kūfah.
- (19) fol. 240<sup>b</sup>. Their journey to Kūfah.
- (20) fol. 253<sup>a</sup>. Events that took place during their stay in Syria.
- (21) fol. 267<sup>a</sup>. Their return through Karbalā to Madīnah.
- (22) fol. 286<sup>a</sup>. This section dealing with the account of Ḥusayn's avengers is divided into the following four Faṣls:—
  - (i) fol. 288<sup>a</sup>. Genealogy of Mukhtār.

- (ii) fol. 291<sup>a</sup>. The rising of Sulaymân with his companions and their martyrdom.
- (iii) fol. 295<sup>a</sup>. The rising of Mukhtâr.
- (iv) Martyrdom of Ibn-i-Ziyâd.

The last eight sections, 23rd to 30th, which are enumerated at the beginning of this volume, are wanting in this copy. These sections dealing with the merits and sufferings of the later Imâms from Zayn-ul-Âbidîn to al-Mahdî are separately given in the third volume of the printed edition.

A similar copy of the second volume of this work is mentioned in Rien, p. 155.

Written in a clear minute Naskh within gold-ruled and coloured borders, with an illuminated but faded frontispiece at the beginning.

Not dated, apparently 12th century A.H.

Several notes and seals on the MS. say that this copy formerly belonged to the Library of Nawwâb Sayyid Vilâyat 'Alî Khân of Patna.

### No. 504.

fol. 154; lines 10; size  $7\frac{3}{4} \times 4\frac{3}{4}$ ;  $4\frac{3}{4} \times 2\frac{1}{4}$ .

مختار نامه

### MUKHTÂR NÂMAH.

A very rare, beautiful and correct copy of the history and exploits of the chivalrous Mukhtâr bin Abî 'Ubayd (called Abî 'Ubaydah, ابی عبیدہ, in the following copy) bin Mas'ûd us-Saqafî, مختار بن ابی عبید بن مسعود السقفی, the avenger of the third Imâm Husayn bin 'Alî.

Beginning of the preface:—

مختار نامه اصحاب تیغ و عامه حمد و ثناء و مدح بی انتہاء  
پادشاہیست قدیر غمیر بی مثل و نظیر الخ

The preface is introduced by the following Qiṭ'ah, the last line of which expresses the date of transcription of the copy, A.H. 946 = A.D. 1539.



شد درین دولت عالی مرقوم  
 یاد این دولت عالی باقی  
 بهر تاریخ خرد می گوید  
 دولت شاه موالی باقی

In the preface the author, who designates himself فقیر مسکین, says that he had long cherished the idea of writing a work in Persian, treating of the war-like deeds of Mukhtâr, until one day he received from one of his friends a book on that very subject written in Arabic by some Shî'ah. So he rendered it into Persian for the benefit of those who are ignorant of the Arabic language. In the beginning of the work the author quotes as his authority الشعلبی, whose full name according to انساب سمعانی (Lib. copy, fol. 169\*) is Abû 'Umar 'Âmir bin Sharâjil ush-Sha'bi, ابو عمر عامر بن شراحیل الشعبي, and who, according to the same authority, died in A.H. 109 = A.D. 728.

The title of the work is not given in the text, but in the colophon as well as on the fly-leaf at the beginning it is called مختار نامه.

The work is not divided into chapters or sections, but the following headings will give an idea of its contents:—

fol. 8\*.

بیان داستان موعود و اعلام مرام و مقصود —

fol. 16\*.

ذکر باعد و سبب نجات معلم ازین تعب —

fol. 19\*.

گفتار در کردار معلم بزرگوار جهت خلاصی و نجات  
 حضرت مختار

fol. 23\*.

ذکر حیل و کردار در ایصال مطالب بمختار

fol. 29\*.

ذکر مآل حال سجان لیکو کار بعد از یاری معلم و  
 هوا داری مختار

fol. 32\*.

بیان داستان کردار مختار



fol. 42<sup>b</sup>.

ذکر عمل معلم بآنچه متعلم شده

fol. 44<sup>b</sup>.

ذکر سبب خواندن نامه و کرم کشتن هنگامه

fol. 46<sup>b</sup>.داستان مراجعت عمیر عامر و رفتن او و مختار  
بعدینه و حصول فرح خاطر و سر و سینهfol. 51<sup>a</sup>.

فوت یزید پلید و برآمدن مقصود قریب و بعید

fol. 54<sup>a</sup>.

ذکر مال عسکر از غذا بیضیر

fol. 55<sup>a</sup>.

ذکر توجه این زیاد بشام و اتمام کلام درین مرام

fol. 62<sup>b</sup>.

رسیدن این زیاد بشام و تدبیر سر انجام مهم

fol. 65<sup>b</sup>.توجه این زیاد بعراق و مبارزه او با سلیمان بر  
حسب اتفاقfol. 72<sup>a</sup>.گشتار در رسیدن سلیمان و اصحاب بمنزل طوی لهم  
و حسن مأبfol. 76<sup>a</sup>.

ذکر کاری بنیاد عبید الله زیاد

fol. 77<sup>a</sup>.

گشتار در کردار صالح صفی مختار ابو عبیده ثقفی

fol. 83<sup>a</sup>.ذکر قتل ایاس بن نظام و رونق کار شیعه علی علیه  
السلامfol. 85<sup>a</sup>.امان خواستن این مطمع از مختار و بیرون رفتن او  
از کوفه و فرستادن مختار نواب را بهر دیار

fol. 86<sup>v</sup>.

ذکر معاربه یزید بن انس با مروان حکم ناکس

fol. 87<sup>r</sup>.

داستان حکومت و سروری ابراهیم مالک و توجه  
او بمعاربه ابن زیاد و فتح ممالک

fol. 91<sup>r</sup>.

ذکر رسیدن پیره زن و خبر کردن از یافتن گنج  
در وطن

fol. 95<sup>v</sup>.

ذکر توجه ابراهیم بسر منزل گنج و تصرف در آن  
بی زحمت و رنج

fol. 97<sup>r</sup>.

ذکر اطلاع مردان بر رونق کار مختار و فرستادن او  
لشکر را جهت طلب (?)

fol. 98<sup>v</sup>.

بیان عمل ابن مغاور با رسول فریقین و خدمتکاری  
او نسبت بهوا داران حسین

fol. 101<sup>r</sup>.

باز گشتن رسول ابراهیم مالک اشتر و رسانیدن  
خبرهای فرخ اثر

fol. 101<sup>v</sup>.

رفتن ابراهیم بملک ابن مغاور و رسیدن بقلعه  
ماردین با او بفراغ خاطر

fol. 103<sup>v</sup>.

تدبیر نمودن مبارک از عالم یک رنگی و انصاف و  
بدست دادن اولاد عبید الله زیاد

fol. 105<sup>v</sup>.

کشته شدن اهل و اولاد ابن زیاد و عمل نمودن  
ابراهیم به تدبیر خود و رسیدن بمراد

fol. 110<sup>b</sup>.

نزول این زیاد با لشکر در کنار معبر و گرفتار شدن  
او بدمست این اشتر

fol. 115<sup>a</sup>.

نشستن ابراهیم بر مسند توفیق ازلی و انتقام جستن  
از کشندگان و مغان حسین علی

fol. 118<sup>a</sup>.

فرستادن ابراهیم مرهای مخالفان را پیش مختار و  
مراجعت نمودن او بکوفه در عین حضور و  
استبشار

fol. 119<sup>b</sup>.

رسیدن باقی سپاه گرفته عبید الله لعنه الله بشام  
و رسانیدن اخبار توجه مردان حکم بالندیشه  
انتقام

fol. 119<sup>b</sup> (should be 120<sup>a</sup>).

توجه عامر بکوفه و فرستادن جاسوس باردوی مختار  
و عمل نمودن او بکلاف متعارف اهل روزگار

fol. 128<sup>a</sup>.

رفتن ابراهیم با شیخ و گرفتاری ایشان بدمست مردم  
عامر و نجات یافتن ایشان در همان شب  
بعنايت ملك قادر

fol. 133<sup>b</sup>.

روان شدن شیخ و ابراهیم براه دلفواه و کشته شدن  
عامر ربیعہ بکم الله

fol. 137<sup>a</sup>.

گفتار در توجه مختار نامدار و ابراهیم عالی مقدار  
بجانب عساکر عامر و گرفتن و کشتن ایشان  
بوجه دلفواه و مدعی خاطر



fol. 139<sup>a</sup>.

معاودت بسعادت مختار و ابراهيم بكوفه و تفحص  
كشندگان حسين علي و يافتن و كشتن ايشان  
بعض عنايت لم يزل

fol. 141<sup>a</sup>.

داستان اعزاز دولت حسني و زيادت بكشتن عمر  
معد بي سعادت

fol. 143<sup>a</sup>.

ذكر قتل ناكار دون شهر ذي الجوشن ملعون

fol. 147<sup>a</sup>.

گشتار در قتل ملاعين سه گانه از بقايای خوارج  
زمانه

A history of *Mukhtār* by an anonymous author is noticed in Rieu, i., p. 156<sup>b</sup>. A *Mukhtār Nāmāh* by Mullā Muḥammad Ḥusayn Nā'imī, *mlā* *Muḥammad Ḥusayn Nā'imī*, has been printed in Persia, A.H. 1281; see Dorn, *Catalogue des ouvrages publiés à Constantinople*, etc., No. 106; see also *Biblioth. Sprenger*, No. 161.

This is a beautiful copy, written in clear *Nasta'liq* by the celebrated calligraphist *Murshid-ul-Kātib* of *Shirāz*, *مرشد الکاتب الشيرازي*, within gold and coloured ruled borders with a sumptuously illuminated double-page 'Unwān. The headings are written in gold and blue throughout.

The colophon runs thus:—

تم المختار نامه بعون الله و حسن توفيقه و صلي الله علي  
نبينا محمد و آله و احبابه في تاريخ شهر شعبان المعظم سنة سبع  
و اربعين و تسعماية الهجرية علي يد اقل العباد مرشد الكاتب  
الشيرازي غفر ذنوبه و ستر عيوبه برحمتك يا ارحم الراحمين —

غريق رحمت يزدان کسی باد  
که کاتب را بالحمدي کند یاد

The date of transcription given in the above colophon is A.H. 947, but the last line of the introductory *Qit'ah* forms a chronogram for the year 946.

On the fly-leaves at both ends are found several seals of the nobles of the courts of 'Âlamgir and Muḥammad Shāh. One at the beginning, dated A.H. 1141, faintly reads, *عبد الكريم فدوي محمد شاه بادشاه غازي*. Another on the same leaf, dated A.H. 1050, bears the following inscription:—

عاک ده آل محمد سعید

A seal, dated A.H. 1095 and followed by the note *عرض دیده شد* (عرض دیدہ شد), reads thus on the last folio: *عبد غاکه پانزدهم ربیع الثاني سنه ۲۶ زاد عالم گیر بادشاه*. Two seals found at the beginning of the copy are illegible. Several 'Arī-Didahs, the dates of which range from A.H. 969 to 1001 are also found at the end. A note at the beginning of the copy records the price of the MS. "Thirty-five rupees *قیمت سی پنچروپیہ*."

The copy is in a damaged condition.

### No. 505.

fol. 197; lines 16; size 9 × 5; 7 × 3.

مختار نامه

### MUKHTÂR NÂMAH.

Another Mukhtâr Nâmah, or history of Mukhtâr, by an anonymous author.

Beginning:—

الصد لله رب العالمين و العاقبة للمتقين و لا عدوان الا على  
الظالمين —

This history opens with an account of the birth of Mukhtâr, which, according to the statement made here, took place on the day on which the Prophet was engaged in the battle of تبوك, i.e. in A.H. 9 = A.D. 630, and ends with his death which occurred on Friday in Ramaḍân, A.H. 73 = A.D. 693. It is more extensive than the preceding one.

In the beginning the author quotes Muḥammad bin Aḥmad un-Najafī, محدّاوند اخبار مصدّق بن احمد النجفی رضى الله عليه, as his authority. The work is divided into eighteen Majlis or "Sittings." The rubrications of the first two Majlis are wanting. The remaining sixteen Majlis begin respectively on foll. 19<sup>b</sup>, 35<sup>b</sup>, 52<sup>a</sup>, 64<sup>a</sup>, 76<sup>a</sup>, 85<sup>b</sup>, 91<sup>a</sup>, 102<sup>a</sup>, 110<sup>b</sup>, 132<sup>b</sup>, 143<sup>a</sup>, 158<sup>a</sup>, 173<sup>a</sup>, 180<sup>a</sup>, 184<sup>a</sup> and 191<sup>a</sup>.

Written in minute Nasta'liq within coloured-ruled borders with the headings written in red. Foll. 1-6 and 190-197 are mounted on new margins. The MS. is worm-eaten throughout.

Not dated, apparently 18th century.

No. 506.

foll. 393; lines 17; size 10 × 6½; 7 × 4.

لُبِّ عَيْنِ الْبُكَاءِ

LUBB-I-'AYN-IL-BUKÂ.

A history of the Prophet Muḥammad and the Imâms, containing a legendary account, in prose and verse, of the sufferings and death of Muḥammad, the Imâms and the martyrs of Karbalâ, with a narration of the incidents connected with the battle. The work is evidently intended for recitation in Muḥarram on the occasion of the annual commemoration of the martyrs of Karbalâ.

Beginning:—

الصدّق لله الذي خلّقنا من الماء والطّين و جعلنا بكرامته من امّة  
سيد المرسلين و خاتم النبيّين النّ

The author, who calls himself in the preface Muḥammad Taqī ibn Aḥmad ul-Bardjardi, مصدّق ثقي ابن احمد البردچردی, states that in A.H. 999 = A.D. 1591 he wrote a very comprehensive work on the merits and sufferings of the martyrs of Karbalâ which he called عين البكاء. The work was received so favourably by the public, that some of his friends requested him to make a selection that might be suitable for recitation at the annual commemoration in Muḥarram. The author therefore made these extracts from his larger work, which consisted of twenty-two chapters, calling them لُبِّ عَيْنِ الْبُكَاءِ, or "the quintessence of the 'Ayn-il-Bukâ."



## Contents:—

- Introduction, on the excellence and virtues of the Prophet  
Muhammad, fol. 3<sup>a</sup>; his sufferings and death, fol. 7<sup>b</sup>.
- The death and the sufferings of Fāṭimah, on fol. 19<sup>b</sup>.
- The virtues and the miracles of 'Alī, on fol. 44<sup>a</sup>.
- The children of 'Alī, on fol. 49<sup>b</sup>.
- Martyrdom of 'Alī, on fol. 50<sup>b</sup>.
- The miracles of Ḥasan, on fol. 67<sup>a</sup>.
- Account of the meeting organized by Ḥasan for making peace with  
Mu'āwiyah, on fol. 71<sup>b</sup>.
- Sufferings and martyrdom of Ḥasan, on fol. 76<sup>b</sup>.
- Birth of Ḥusayn, on fol. 83<sup>a</sup>.
- Ḥusayn's departure from Madīnah to Karbalā, on fol. 89<sup>a</sup>.
- Martyrdom of Muslim bin 'Aqīl, on fol. 111<sup>b</sup>.
- Arrival of Ḥusayn in Qādisiyah, etc., on fol. 116<sup>a</sup>.
- Events of the tenth of Muḥarram and of the eve of the battle, on  
fol. 119<sup>b</sup>.
- Martyrdom of the children of Muslim bin 'Aqīl, on fol. 126<sup>a</sup>.
- Martyrdom of Ḥurr, on fol. 136<sup>a</sup>.
- Martyrdom of Qāsim bin Ḥasan, on fol. 141<sup>b</sup>.
- Martyrdom of 'Abbās bin 'Alī, on fol. 145<sup>a</sup>.
- Martyrdom of 'Alī Akbar, son of Ḥusayn, on fol. 154<sup>b</sup>.
- Martyrdom of 'Alī Aṣḡar, aged six months, on fol. 166<sup>a</sup>.
- Account of the martyrdom of 'Abbās, as narrated by another writer,  
on fol. 167<sup>b</sup>.
- Account of the martyrdom of 'Alī Akbar, as narrated by another  
writer, on fol. 172<sup>b</sup>.
- 'Alī Aṣḡar's martyrdom, taken from another source, on fol. 174<sup>b</sup>.
- Appearance of Za'far (Ja'far?) Jinnī before Ḥusayn in Karbalā,  
on fol. 178<sup>a</sup>.
- Martyrdom of Ḥusayn, on fol. 186<sup>a</sup>.
- Additional circumstances of Ḥusayn's death, plundering of his  
camp, and capture of his wives and children, on fol. 191<sup>a</sup>.
- Yazīd's order for beheading Zayn-ul-'Ābidīn, fol. 251<sup>b</sup>.
- Account of Ḥusayn's martyrdom, as narrated by another writer, on  
fol. 255<sup>a</sup>.
- Account of the plundering of Ḥusayn's camp, as narrated by another  
writer, on fol. 257<sup>a</sup>.
- Account of Ibn-ī-Ziyād's message to Walīd, on fol. 263<sup>b</sup>.

Arrival of the wives and children of Ḥusayn before Ibn-i-Ziyād, on fol. 266<sup>b</sup>.

Description of the Court of Yazid, on fol. 273<sup>b</sup>.

Yazid's order for beheading Zayn-ul-Ābidin, taken from another source, on fol. 282<sup>a</sup>.

Yazid permits Zayn-ul-Ābidin and the wives and children of Ḥusayn to leave his Court, on fol. 284<sup>a</sup>.

Their return through Karbalā to Madīnah, on fol. 287<sup>a</sup>.

Their departure from Syria, on fol. 289<sup>b</sup>.

Their arrival in Madīnah, on fol. 295<sup>b</sup>.

Imprisonment of Mūsā Kāzim, the seventh Imām, on fol. 304<sup>a</sup>.

Account of the martyrdom of Mūsā Kāzim, on fol. 304<sup>b</sup>.

The excellence and merits of 'Alī Mūsā Riḍā, on fol. 305<sup>b</sup>.

'Alī Mūsā Riḍā's journey to Ṭās, on fol. 307<sup>a</sup>.

Account of 'Alī Mūsā Riḍā's martyrdom, on fol. 308<sup>a</sup>.

Account of Mūsā Kāzim's imprisonment, as narrated by another writer, on fol. 313<sup>b</sup>.

Account of 'Alī Mūsā Riḍā's journey to Ṭās, as narrated by another writer, on fol. 321<sup>a</sup>.

Account of 'Alī Mūsā Riḍā's martyrdom, as narrated by another writer, on fol. 324<sup>a</sup>.

Sacrifice of Ismā'il by his father Ibrāhīm, on fol. 329<sup>a</sup>.

Miracles performed by Muḥammad immediately before his death, on fol. 334<sup>a</sup>.

Death of Muḥammad, on fol. 339<sup>a</sup>.

Death of Fāṭimah, as narrated by another writer, on fol. 340<sup>a</sup>.

Account of the martyrdom of 'Alī, as narrated by other writers, on fol. 355<sup>a</sup>.

Hasan's negotiation of peace with Mu'āwiyah, as narrated by another writer, on fol. 367<sup>a</sup>.

Additional accounts relating to the death of Hasan, on fol. 371<sup>a</sup>.

Additional accounts of the miracles of Hasan, on fol. 375<sup>b</sup>.

Account of the birth of Zayn-ul-Ābidin, on fol. 388<sup>b</sup>.

Written in ordinary Indian Ta'liq with red headings throughout.

Dated 14th of Šafar, A.H. 1241.

Several seals and notes of Nawwāb Sayyid Vilāyat 'Alī Khān, of Patna, found at the beginning and end of the copy, show that the MS. once belonged to his library.

Two seals of Khwurs̄hid Nawwāb of Patna are also fixed in the copy.

## No. 507.

fol. 198; lines 17; size  $10 \times 6\frac{3}{4}$ ;  $6\frac{3}{4} \times 3\frac{1}{2}$ .

تحفة ملكي

## TUHFĀH-I-MALIKĪ.

A detailed account of the life, deeds, virtues, moral qualities, prerogatives and other excellence of the eighth Imām, 'Alī Riḍā bin Mūsā Kāzīm, who was born in A.H. 147 = A.D. 764, and died in A.H. 203 = A.D. 818.

Beginning:—

چون کلك سخن کوي بامداد مداد  
در گلشن اخبار زبان باز کشاد  
بر طيق حديث كل امر ذي بال  
از عند الهي سخن آغاز نهاد  
آغاز سخن گذاري بصد و ثنای حضرت باری آلت

In the preface the author, who calls himself 'Alī bin Ṭifār, علي بن طيفور, states that in the twenty-third year of the reign of the king, whose name does not appear in the text, he happened to come to the Deccan. The author uses several honorific titles for the reigning king without mentioning his name, but on the margin the name of the king is written, in a different hand, as السلطان عبد الله قطب شاه, most probably 'Abd Ullah Qutub Shāh, the sixth king of the Qutub Shāhī dynasty of Golconda in Ḥaydarābād, Deccan, who reigned from A.H. 1020–1083 = A.D. 1611–1672. He then proceeds to say that he got an introduction to the presence of the holy Shaykh Malik Muḥammad ul-Anṣārī, شيخ ملك مصد الانصاري, from whom he received every mark of affection and favour. The Shaykh asked him to translate into easy Persian the Akhḥār-i-Uyūn ur-Riḍā, اخبار عيون الرضا, of Abū Ja'far Muḥammad bin 'Alī Ibn-i-Ḥusayn bin Mūsā bin Bābwayh, ابو جعفر محمد بن علي ابن حسين بن موسي بن بابويه قمي, who composed it for Abul Qāsim Ismā'īl bin Abil Ḥasan 'Abbād bin Aḥmad Idrīs ul-Ṭāliqānī, ابو القاسم اسماعيل بن ابي الحسن عباد بن احمد



ادريس الطالقاني, addressing him in two panegyric Qasidas, quoted here by the translator. He himself called his book *تجمة ملكي*, but on the fly-leaves at the beginning, as well as in the colophon, it is called *ترجمة اخبار عيون*, and also *الرضا*.

The original work is divided into one hundred and thirty-nine chapters, but the translation consists of thirty chapters only, as follows:—

باب در بيان وجه تسميه قبله هفتم و امام هشتم علي بن موسى عليهما التتية و الثنا برضا, on fol. 9<sup>a</sup>.

باب در ذكر رواياتي كه در حق مادر امام رضا عليه التتية و الثنا و در باب اسم آن مقدرة تتق عشت, on fol. 10<sup>a</sup>.

باب در ميلاد كثير الاسعاد غلصة ارباب صدق و عثا, حضرت امام رضا عليه التتية و الثنا, on fol. 13<sup>a</sup>.

باب در ذكر نص امام موسى بر پسر خود امام رضا عليهم التتية و الثنا بامامت و وصيت و وصايت, on fol. 15<sup>a</sup>.

باب در ذكر نسخة وصيت امام موسى بن جعفر عليه الصلوة من الله الملك الاكبر, on fol. 23<sup>a</sup>.

باب در ذكر نصوصي كه بر امامت امام رضا عليه التتية و الثنا در جملة اثمة اثنا عشر عليهم الصلوة الله, الملك الاكبر بروايت رسيد, on fol. 28<sup>a</sup>.

باب در ذكر جملي از اخبار غلصة اصحاب اخبار و زبدة ارباب اختيار برگزیده بخداي اكبر امام موسى بن جعفر عليهما السلام با هارون الرشيد و موسى بن المهدي, on fol. 47<sup>a</sup>.

باب در ذکر اخباری که در صحت وفات ابی ابراهیم  
موسی بن جعفر بن محمد بن علی بن الصنین بن  
علی ابن ابی طالب علیهما السلام روایت شده  
است, on fol. 66<sup>a</sup>.

باب در ذکر جمعی از اولاد رسول خدا صلی الله علیه  
و آله که هارون الرشید ایشانرا بعد از زهر  
دادن امام موسی علیه السلام در یکشب بقتل  
رسانید موائی آنالی که در سایر لیالی و ایام  
بود, کشته بود, on fol. 74<sup>a</sup>.

باب در بیان سببی که از آن رو بر موت موسی ابن  
جعفر علیهما السلام من الله الملك الاکبر توقف  
کرده اند و او را زنده میدانند و انکار امامت  
میکنند, on fol. 76<sup>a</sup>.

باب در ذکر اخباری که در باب توحید از امام رضا  
علیه التحیه و الشنا روایت شده است و خطبه  
آنحضرت در توحید, on fol. 78<sup>a</sup>.

باب در ذکر مجلس امام رضا علیه التحیه و الشنا با  
اهل ادیان و اصحاب مقالات در توحید نزد  
مامون, on fol. 115<sup>a</sup>.

باب در ذکر مجلس امام رضا علیه التحیه و الشنا با  
سلیمان مروزی متکلم خراسان بنزد مامون در  
مراتب توحید, on fol. 133<sup>a</sup>.

باب در ذکر مجلس دیگر از امام رضا علیه التحیه و الشنا  
در نزد مامون با اهل ملل و ارباب مقالات و

جوابهایی که آنحضرت بعلی بن محمد بن الجهم  
در عصمت انبیا صلواة الله علیهم اجمعین گفته  
اند, on fol. 143<sup>a</sup>.

باب در ذکر مجلس دیگر ثامن ائمه هدی حضرت امام  
رضا علیه التَّحِیَّة و الثَّنا بنزد مامون در عصمت  
انبیا علیهم الصَّلوة الله المَلِک الاعلی, on fol. 147<sup>a</sup>.

باب در ذکر آنچه از امام رضا علیه التَّحِیَّة و الثَّنا در خبر  
اصحاب رس و احوال شقاوت مال ایشان بر اویت  
رسیده است, on fol. 159<sup>a</sup>.

باب در آنچه روایت شده است از امام رضا علیه التَّحِیَّة  
و الثَّنا در تفسیر قول خدا تعالی که فدیناه بذبح  
عظیم, on fol. 162<sup>b</sup>.

باب در آنچه از ثامن ائمه هدی حضرت امام رضا علیه  
الصَّلوة من الله المَلِک الاعلی در معنی قول  
حضرت مقدس نبوی صلی الله علیه و آله که  
فرموده اند انا ابن الذَّبیحین روایت شده است  
on fol. 163<sup>a</sup>.

باب در آنچه از امام رضا علیه التَّحِیَّة و الثَّنا در علامات  
امام, on fol. 165<sup>b</sup>.

باب در آنچه از زبدة ارباب صدق و صفا حضرت امام  
رضا علیه التَّحِیَّة و الثَّنا در وصف امامت و امام و  
ذکر فضل و رتبه امام روایت شده است  
on fol. 167<sup>b</sup>.



باب در آنچه از امام رضا علیه التّصیة و الشّفا در باب  
تزوِج حضرت فاطمه زهرا علّوآ الله علیها بروایت  
رسمیده است, on fol. 174<sup>b</sup>.

باب در ذکر آنچه از امام رضا علیه التّصیة و الشّفا در باب  
ایمان و اینکه ایمان معرفت یحسان و اقوار یزبان و  
عمل بارکان است روایت شده است, on fol. 177<sup>a</sup>.

باب در ذکر مجلس امام رضا علیه التّصیة و الشّفا با  
مامون در بیان آنکه میان غرّة و امّت چه  
فرقست, on fol. 178<sup>b</sup>.

Out of the thirty chapters enumerated in the beginning of the work, the above twenty-three are found in the text. The last of these, which ends on fol. 184<sup>a</sup>, is followed by a chapter which is continued to the end, but which is not mentioned at the beginning. It begins thus:—

باب در مجلس دهم در بیان بعضی از احوال امام هشتم علی  
بن موسی الرضا علیه السّلام و کیفیت احوال و شهادت وی —

The author of the *Kashf-ul-Hijab*, fol. 103<sup>b</sup>, calls the original *ترجمۀ عیون اخبار الرضا*, and the translation *عیون اخبار الرضا*. He says, too, that he saw a copy in the library of his father, but as some of the leaves at the beginning were wanting he could not discover the translator's name.

Foll. 3-7 have been supplied in a later hand.

Emendations and annotations written on the margins are found throughout the copy.

Written in fair Indian Ta'liq.

Dated Thursday, the 14th of Jumādā II, A.H. 1110.

Scribe مصد دانش

The MS. is in a damaged condition.

No. 58.

fol. 156; lines 15; size  $7\frac{3}{4} \times 5\frac{1}{4}$ ;  $6 \times 4$ .

غَايَةُ الْهِمَّةِ

## ĠĀYAT-UL-HIMMAH.

A history of the Prophet Muḥammad, the early Khalifs and the Imāms.

Beginning:—

مِیَاهِنِ تَقْدِیسِ اَسْمَاعِ جَنَابِ کَبِیْرَاءِ وَاجِبِی رَا کِه مَمْکَنَاتِ رَا اَز  
بِهَائِنِ عَدَمِ بِشِهْرَمَسْتَانِ وَجُوْدِ آوَرْدِه مُسْلِمَانِ رَا بِشَرَفِ اِسْلَامِ  
مَشْرُفِ مَنَاجَتِ —

The full title given to the work by the author is—

غَايَةُ الْهِمَّةِ فِي ذِكْرِ الصَّحَابَةِ وَالْاِئِمَّةِ

but in an endorsement on the fly-leaf at the beginning it is also called—

رِسَالَةُ مُصَدِّدِهِ

The author, who in the beginning of the work calls himself Muḥammad 'Alim Yahyā'ī Afḡalī Ilahābādī, محمد علیم یحیائی, was the son of Shaykh Muḥammad Mūsā, شیخ مفضل, was the son of Shaykh Muḥammad Mūsā, شیخ محمد موسی. He gives a long genealogy on fol. 143\*, where he traces his descent from 'Abd Ullah bin 'Abbās, the uncle of the Prophet Muḥammad. In the preface he gives us to understand that in A.H. 1206 = A.D. 1792 he wrote this work for one of his relatives, Shaykh Ḡulām Ḡauṣ, basing his account on the following standard authorities, viz.:—

- |                             |                                |
|-----------------------------|--------------------------------|
| (1) اصحابه في معرفة الصحابة | (5) جذب القلوب الي ديار المصوب |
| (2) تاريخ ابن خلکان         | (6) مدارج النبوة               |
| (3) تاريخ عبد الله يافعي    | (7) اثنا عشرية شيخ عيد الحق    |
| (4) اكمال بذكر اسماء الرجال | دعلاوي                         |

He also refers to several works of his elder relatives, such as the *ماخذ الاعتقاد في شان الصابة واهل بيت الامجاد* of his grandfather, *Shaykh* Muḥammad Yaḥyā, better known as *Khāb Ullah* *Ilahābādī*; the *درة التصديق في نصرة الصديق* of *Hājī Shāh* Muḥammad Fākhir, the second son of the aforesaid *Shaykh* and the uncle and teacher of the present author; the works of Muḥammad Nāṣir Afḡālī, also his uncle and teacher, and the youngest son of the *Shaykh*.

He then proceeds to say that he had made a fair copy of only a few pages of his composition when he was suddenly attacked by a high fever attended by a severe shivering. He was confined to his bed for more than two months. Afterwards when he intended to resume the work, to his intense mortification he could not find the draft in his bookcase. He thought of making a new draft, but a fresh attack of the fever prevented him. In the meantime, however, his son, Najaf 'Alī, alias Muḥammad A'lā, succeeded in finding the manuscript. Thereupon the author set to work, and after a careful revision of the draft produced the present work in A.H. 1209 = A.D. 1795. It is not divided into any chapters or sections, but the contents may be described as follows:—

Muḥammad: his genealogy, on fol. 2<sup>v</sup>; his features and appearance (*حليّة مبارک*), fol. 4<sup>a</sup>; persons who resembled Muḥammad in features, fol. 10<sup>v</sup>; his wives, fol. 11<sup>a</sup>; his children, fol. 17<sup>v</sup>.

Abū Bakr, on fol. 22<sup>a</sup>.

'Umar, on fol. 36<sup>v</sup>.

'Uṣmān, on fol. 54<sup>a</sup>.

'Alī, on fol. 65<sup>a</sup>.

Hasan bin 'Alī and the other Imāms, on fol. 82<sup>a</sup>.

Genealogy of the author, on fol. 143<sup>v</sup>.

Foll. 145<sup>b</sup>–156<sup>b</sup>. A treatise of his, entitled *البصارة في احاديث* *الاشارة*, explaining the real posture assumed by the Prophet in the *تشهد*, and the mode of placing his fingers on the knees and of his lifting the forefinger in the *تشهد*. In support of his statements he quotes many *Ḥadīṣ* narrated by several reliable authorities.

Beginning:—

اشهد ان لا اله الا الله و اشهد ان مصداً عبده و رسوله — بعد  
حمد مرسلتي كه رسول مقبول خود را امر فرمود

Foll. 153<sup>b</sup>–155<sup>b</sup> are blank.



The treatise is defective towards the end, and breaks off with the following words:—

پس در معنی می و دو صحابی و صحابه روایت کرده —

In dealing with the history of the Prophet, the Khalifs and the Imāms, he generally cites the authorities for his statements. It is interesting to note that he is very careful to give the etymologies of most of the proper names, particularly of the ancestors of the Prophet, for instance:—

عبد المطلب بصیغه اسم فاعل از اطلب بر وزن افتعال بمعنی طلب بن هاشم بن عبد مناف بفتح میم و تشدید نون این قصی بضم قاف و فتح صاد مهمله و تشدید ثنائیه . . . احمد بن حنبل رضی الله عنه فرمود چنانکه در فتح الباری است که از شافعی رحمه الله علیه شنیدم که نام عبد المطلب شیبه است و نام هاشم عمرو و نام مناف مغیره و نام قصی زید انتهى — و بعضی گفته اند که نام عبد المطلب عامر بود وجه تسمیه او به شیبه آنست که گیسوی او سپید بود و چون عم او مطلب او را ردیف خود ساخته بمکه آورد در جواب کسی که میپرسید که این کیست بجهت رثائت جامه او اظهار برادر زادگی موجب عار دانسته میگشت عبد من است بنابراین بعبد المطلب اشتها یافت — پدرش عمر را هاشم برای آن گویند که در ایام قحط نرود یعنی اشکنه (اشکنه) که طعام معروف است حشم میکرد یعنی شکستی و بقوم خود دادی و مغیره که نام عبد مناف است بصیغه اسم فاعل از اغاره بغین معصیه است و بعضی میم او را برای اتباع عین مکسور می گردانند و زید را که پدر عبد مناف است برای آن قصی گویند که با مادر خود فاطمه بنت سعد از مکه رفت و باخوان خود از قبیلہ کلب در بایه (بادیه probably) لشو و نما یافت و از مکه بعید افتاد و قصا بر وزن عصا بمعنی بعد و دوریست —

Fol. 153<sup>a</sup> contains a prayer of five lines written by the author's own hand:—

کاتبه فقیر محمد علیم یحیائی افضلی اله آبادی عفی عنه

Written in ordinary Indian Ta'liq.

Not dated, apparently beginning of the 19th century.

### No. 509.

fol. 299; lines 20; size  $11\frac{1}{2} \times 7$ ;  $9\frac{1}{2} \times 5$ .

ترجمہ کشف الغمہ

### TARJUMAH-I-KASHF-UL-GUMMAH.

A translation of Abul Hasan 'Alī bin Sa'id Fakhr-ul-Din 'Isā bin Abil Fath Arbali's (ابو الحسن علی بن سعید فخر الدین عیسی) popular *Shi'ah* history, *Kashf al-Gummah fi Ma'arifat* (کشف الغمہ فی معرفۃ) (an *Abi* theفتح اربلی) *al-Imam* (الایمہ).

The *Kashf-ul-Hujub*, fol. 124<sup>a</sup>, mentions the author (died in A.H. 692 = A.D. 1293), but does not mention the present translation, though in an endorsement on the fly-leaf of this copy the names of the translator and of his work are written thus:—

ترجمہ المناقب یعنی ترجمہ کشف الغمہ تالیف علی بن حسن الزواری —

The *Kashf-ul-Hujub* while praising the Arabic original remarks that it was appreciated even by "the enemies" (*i.e.* Sunnis), such as *Fuwa'id* (فوائد) *Salih al-Din al-Safadi* (صلح الدین الصفدی), who, he says, praises the work in his *Fuwa'id* (فوائد), and others. The Arabic original, a very correct and valuable copy of which is preserved in this library, is divided into two parts: the first part treating of the history of the Prophet Muhammad and 'Alī, and the second dealing with the history of Fātimah and the Imāms. The present copy, which contains the translation of the

second part only, is defective at the beginning and opens abruptly, thus:—

چون عادت مؤلف رحمه الله آنست که اول نقل از طریق  
جمهور کند و بعد از آن از طریق اصحاب آن

Contents:—

The History of Fāṭimah, fol. 1<sup>a</sup>.

Ḥasan bin 'Alī, fol. 21<sup>a</sup>.

Ḥusayn, fol. 45<sup>a</sup>.

'Alī Zayn-ul-Âbidīn, fol. 71<sup>a</sup>.

Muhammad Bāqir, fol. 91<sup>a</sup>.

Jafar Ṣādiq, fol. 108<sup>a</sup>.

Mūsā bin Jafar, fol. 136<sup>a</sup>.

'Alī Ridā, fol. 161<sup>a</sup>.

Muhammad Taqī, fol. 201<sup>a</sup>.

'Alī Naqī, fol. 216<sup>a</sup>.

Ḥasan 'Askari, fol. 232<sup>a</sup>.

Muhammad Mahdī, fol. 249<sup>a</sup>.

The authorities most frequently quoted are Kamāl-ud-Dīn Ṭalḥab, شیخ مفید, and Shaykh Mufīd, کمال الدین طلحه.

Written in ordinary Indian Ta'liq, with the headings in red.

Spaces for headings are left blank in several places.

The middle portion of the first fourteen folios is damaged.

The date in the colophon is worm-eaten, apparently 17th century.

The copy was written at Cuttack, Orissa.

Scribe محمد علی



## HISTORY OF THE MOGHULS.

No. 510.

fol. 682; lines 19; size 13 × 8; 10 × 5.

تاریخ و صاف

## TÂRĪKH-I-WAṢṢÂF.

\* A complete copy of all the five volumes of the popular work *Târīkh-i-Waṣṣâf*, otherwise called *Tajziyat-ul-Amṣâr wa Tajziyat-ul-A'sâr*, *تجزیه الامصار و تجزیة الاعصار*, containing the history of the Moghul Sultāns from A.H. 656—712 = A.D. 1258—1312, with later additions in A.H. 728 = A.D. 1327.

Author: *Khwājah 'Abd Ullah bin Faḍl Ullah Waṣṣâf*, خواجہ عبد الله بن فضل الله و صاف.

Beginning:—

حمد و ستایشی کہ الوار اخلاصش آفاق و انفس را چون فاتحہ  
صبح صادق متأللی سازد

The author, who was born in *Shīrāz*, and whom *Khwānd Amīr* calls *Mawlānā Shihāb-ud-Dīn 'Abd Ullah Shīrāzī*, مولانا شهاب الدین, is generally known by his literary name *و صاف*, the "panegyrist." He was the son of *Mawlānā Faḍl Ullah Shīrāzī*, who, according to the author's own statement in the present work, died in A.H. 698 = A.D. 1298. *Waṣṣâf* found a generous patron in the person of *Wazīr Rashīd-ud-Dīn*, author of the *Jāmi'-ut-Tawārikh*. After *Rashīd-ud-Dīn*'s death, *Waṣṣâf* continued to enjoy similar favours from the *Wazīr*'s son and successor *Ġiyāṣ-ud-Dīn*. It was under the auspices of *Rashīd-ud-Dīn* that he presented this work to Sultān *Ulajāytū* on Thursday, 24 Muḥarram, A.H. 712 = A.D. 1312, and received from the king the title of *و صاف العزرب*, "the panegyrist of His Majesty." See fol. 624\*.

The *Tārīkh-i-Waṣṣāf* is reckoned an excellent specimen of the florid style: it is enriched with verses in Persian and Arabic; the abundance of words, of phrases, even of whole chapters in the Arabic language show him to have been no mean scholar; there are apt citations from the Qurān too, introduced with such telling felicity, that one might easily take the author for a *Ḥāfiz* (one who learns the Qurān by heart); that he was a deep student of the sacred Book is obvious.

As a contemporary history of the Moghul kings the work is no doubt of great value; but the tedious redundancies of its rhetorical style are quite unsuitable for historical works. The author himself says that when, on his presenting it to Sultān Uljāytū, he read aloud one or two passages, the Sultān could not understand them until they were explained by Rāshid-ud-Dīn. Hammer-Purgstall remarks—“The history of Waṣṣāf, so far as regards style, holds the same position in Persian as the *Maqāmāt-i-Ḥariri* in Arabic, being an unapproachable model of rhetoric, and also, in the opinion of the Persians, of historical art.”

The work is practically a continuation of the *Tārīkh-i-Jahān Kushā* of Juwaynī, of which our author speaks very highly, and to which he devotes a long panegyric on fol. 638<sup>b</sup>. He takes up the history at the point where the *Jahān Kushā* closes.

The *Tārīkh-i-Waṣṣāf* was lithographed in Bombay, A.H. 1269, and the first volume was published by Hammer with a German translation, Vienna, 1856. The contents of the work have been described by Hammer in the *Jahrbücher*, vol. 71, Anz. Blätt., pp. 27–31. See also Elliot, *History of India*, vol. iii., pp. 24–54; Quatremère, *Histoire des Mongols*, pp. 13, 68; D’Ohsson, *Histoire des Mongols*, p. 27; Mohl, *Journal Asiatique*, 5<sup>e</sup> Série, vol. viii., p. 54; Hāj. Khal., vol. ii., p. 156; St. Petersburg Cat., p. 283; Vienna Cat., vol. ii., p. 181; Leyden Cat., vol. iii., p. 2; Ouseley, *Biogr. Notices*, pp. 230–235; Rieu, i., p. 161; Ethé, *Bod. Lib. Cat.*, No. 147; etc., etc.

The work is divided into five volumes. Vol. IV. (foll. 460–682) is bound after Vol. V. (foll. 398–459).

Vol. I. opens with a preface, dated *Shābān*, A.H. 690 = A.D. 1299. It begins with the death of Mangū Qā’ān and the accession of Qubilā Qā’ān.

Vol. II. treats of the Atābaks of Fārs, Lur, etc.

Vols. III. and IV. contain some account of India; the latter is brought down to A.H. 712 = A.D. 1312, and closes with the history of Chingīz Khān and his successors.

Vol. V., which deals mainly with the history of Abū Sa’id, was subsequently added by the author. In some copies, as in Rieu, Add. 23517, and in this copy, there is some record of the events relating to A.H. 727 = A.D. 1326.



## Contents:—

## VOL. I.

Preface; Death of Mangû Qā'an in A.H. 655; Reign of Timûr Qā'an, fol. 25<sup>b</sup>; Hulâgû's conquest of Bagdâd and other places, fol. 46<sup>b</sup>; Reign of Abâqâ, fol. 54<sup>a</sup>; Kings of Egypt, fol. 86<sup>a</sup>; Accession of Sulţân-Ahmad, fol. 100<sup>a</sup>, his contest with Argûn, fol. 129<sup>a</sup>; Accession of Argûn, fol. 141<sup>b</sup>.

## VOL. II.

The Salgûri Atâbaks in Fârs, fol. 150<sup>a</sup>; Reign of Argûn, fol. 223<sup>a</sup>; Atâbaks of Lur, fol. 245<sup>a</sup>.

## VOL. III.

Reign of Kay Khâtû, fol. 253<sup>a</sup>; Accession of Bâydû, fol. 278<sup>b</sup>; Sulţâns of Kirmân, fol. 281<sup>a</sup>; Description of India; Kings of Delhi, fol. 307<sup>a</sup>; Campaign of Ġâzân, fol. 319<sup>b</sup>; Accession of Ġâzân and his reign down to A.H. 700, fol. 323<sup>a</sup>.

## VOL. IV.

Continuation of Ġâzân's reign from A.H. 701, fol. 460<sup>a</sup>; His death, fol. 529<sup>a</sup>; Accession of Uljâytû, fol. 541<sup>a</sup>. Death of Timûr Qā'an and account of his successors, down to A.H. 711, fol. 574<sup>a</sup>; Account of Sulţân 'Alâ-ud-Dîn of Delhi, fol. 605<sup>a</sup>; Sulţâns of Egypt, fol. 608<sup>a</sup>; Account of the author's presentation of the work to Sulţân Uljâytû, fol. 624<sup>a</sup>; Abstract of the *Târikh-i-Jahân Kushâ* of Juwaynî, from the rise of *Chingiz Khân* to the death of *Khusrau Shâh*, A.H. 655 = A.D. 1257, fol. 638<sup>b</sup>. This volume ends with a dissertation on rhetorical figures, fol. 675<sup>b</sup>.

## VOL. V.

Introduction, fol. 398<sup>b</sup>; Return of Uljâytû to Bagdâd in Ramadân, A.H. 712 = A.D. 1312 and the account of the remaining period of his reign, fol. 409<sup>a</sup>; Accession and reign of Sulţân Abû Sa'îd, fol. 418<sup>a</sup>.

The rubrics are omitted in some places. Written in ordinary Indian Ta'liq on blue papers.

A very modern copy. Not dated, apparently written in the 19th century. The name of the scribe given at the end of the fifth volume, fol. 459<sup>a</sup>, is شيخ فضل حسين بن عظيم الدين محمد بن جلال الدين محمد.



## No. 511.

fol. 400; lines 15; size  $9\frac{1}{2} \times 6$ ;  $7 \times 3$ .

## شجرۃ الاتراک

## SHAJARAT-UL-ATRÂK.

A history of Chingiz Khân, his ancestors from the time of Yâfez bin Nûh, and his descendants down to Timûr.

Beginning:—

الصد لله الصبر وهو علي كل شي. ودير والصلوة والسلام علي  
غير خلقه ورسوله الخ

The title of this work is a matter of dispute. Rieu, vol. i., p. 164, followed by Dr. Ethé, India Office Lib. Cat., No. 172, calls the work Ulûs-i-Arba'ah-i-Chingizî, الوس اربعة چنگیزی, and remarks that the title "Shajarat-ul-Atrâk," written on the fly-leaf of his copy by Wm. Erskine (the name under which Col. Wm. Miles published an abridged translation, London, 1838), does not appear anywhere in the text. For his authority he quotes the concluding lines of the work, in which he says it is called Ulûs Arba'ah Chingizî, as follows:—

این نسخه الوس اربعة چنگیزیست و تعداد اسامی الخ

In our copy the above passage runs thus, with a slight alteration:—

این نسخه بیان الوس اربعة چنگیزیست و تعداد اسامی ملوک  
اولاد ترک خان بن یافث بن لوح علیهما السلام و نامهای خواقین  
ترکستان زمین که درین رساله است منقول است از مجموعه که  
سلطان السعید الخ بیگ مرزای شهید نور الله مضجعه در ذکر خاتان  
الوس اربعة تالیف نموده اند تصریح افتاد

the literal translation of which is "This book gives an account of the four clans of the Chingizî line," etc. In the present copy we find that the author distinctly calls the work Shajarat-ul-Atrâk, fol. 24:—

و چون بزرگترین اولاد حضرت لوح یافث بود علیهما السلام حق  
تعالی او را به تشریف رسالت مشرف گردانید و درین مسوده که

موسوم بشجرة الاتراك است از ذكر آن دو برادر زياده بدين مذکور  
نمیکردد الخ

On fol. 258<sup>b</sup> he again refers to the title thus:—

بادشاهی صابن خان - در تواریخ معتبره احوال و نسب او به  
جویشیان مشهور و معروف است اما درین نسخه که منتضیست از  
شجرة الاتراك چیزی بنظر نه در آمد . . . . . اما این قدر بطاير  
مانده که بادشاه عظیم الشان کثیر الانعام بود العلم عند الله الخ

Although in the lines quoted above the author says that he has based this work on Ulūg Beg's history of the *Khāns* of the four clans, he frequently refers to "reliable histories," *تواریخ معتبره*, and particularly names two important works, viz. the *Tārīkh-i-Guzīdah*, by Ḥamd Ullah Mustanfi, composed in A.H. 730 = A.D. 1329 (see Nos. 453-54 in this Catalogue), and the *Tārīkh-i-Jahāngushāi* of 'Aṭā Malik Juwaynī, composed in A.H. 658 = A.D. 1259, in the following two places:—

1. fol. 169<sup>a</sup>:—

و مدت سلطنت سلطان محمد خوارزم شاه را گویند بیست و یک  
سال بود و بقول حمد الله مستوفی صاحب تاریخ گزیده از سلطان  
محمد خوارزم شاه هشت پسر مانده الخ

2. fol. 244<sup>a</sup>:—

و دیگر نوئیان بزرگ . . . . . با همراهی هذکوخان بن تولیخان  
متوجه ایران شدند و از انجا استخلاص نمودند و اذربایجان را مقر  
سریر سلطنت ساختند چنانکه تفصیل آن را عطا ملک برادر خواجه  
شمس الدین محمد جوینی در تاریخ جهانکشی نوشته است و مجملي  
ازان مفصل درین نسخه در محل خود مذکور خواهد شد

From this we learn that the author derived his account of Hulāgū Khān from Juwaynī's *Jahāngushāi*.

The *Ulās-i-Arba'ah* of Ulūg Beg is mentioned in the *Tārīkh-i-Rashīdī*. The ninth *Maqālah* of the *Khulāṣat-ul-Akhhār* (see No. 463 in this Catalogue), treating of the history of the Moghuls, agrees in most points with the present text, and *Khawānd Amīr* admits at the end that he derived it from the *Ulās-i-Arba'ah* of Ulūg Beg.



According to Rieu, i., p. 164<sup>b</sup>, two copies of the original work of Ulug Beg are supposed to exist in the libraries of Constantinople.

The year A.H. 865 = A.D. 1402, which, according to Ethé, India Office Lib. Cat., *loc. cit.*, is the last date mentioned in his copy before the epilogue, is not found in this copy; but in the same place we find an incidental reference to the death of Timâr which, we know, took place in A.H. 807 = A.D. 1404:—

چون صاحبقران اکبر امیر کورکان صفدر ..... ازین عالم بخدار  
رحلت فرمود تا آن وقت خالی محمود سلطان بن سیور غنمشان  
باستقلال بود الخ

The late date A.H. 831 = A.D. 1427 (mentioned by Dr. Ethé), in which year Muhammad Khân bin Timâr Khân bin Timur Qutlâ Khân bin Timâr Beg Uglân Khân, the thirty-ninth and last successor of Jûji Khân, is said to have ascended the throne, is found here on fol. 273<sup>b</sup>:—

از بدو دولت جوچی نژادان که از سنه احدی و عشرين ستمايه  
هجری تا سال جلوس محمد خان که احدی و ثلثین و ثمانمائه که دو  
صد و ده سال بوده است ....

The reign of Muhammad Khân is noticed on fol. 274<sup>a</sup>. The date A.H. 851 = A.D. 1447, mentioned by Rieu, *loc. cit.*, as the latest date found in his copy on fol. 129<sup>a</sup>, which, by the way, seems to correspond with fol. 273<sup>b</sup> of the present copy, is not found here, and it seems doubtful whether Rieu's date (851) is not a mistake for 831.

#### Contents:—

History of the ancient patriarchs from Âdam to Nûh, foll. 1<sup>b</sup>–20<sup>a</sup>.

Sâm bin Nûh, fol. 20<sup>a</sup>. Hâm bin Nûh, fol. 21<sup>a</sup>. Yâfeş bin Nûh, fol. 22<sup>a</sup>.

Reign of Turk, the eldest son of Yâfeş, and the ancestor of the Turks and Tatars, fol. 26<sup>b</sup>.

Line of the Tatars, fol. 32<sup>a</sup>.

Line of the Moghuls, beginning with Moghul Khân, fol. 32<sup>b</sup>.

Qarâ Khân, fol. 33<sup>a</sup>. Aguz Khân, fol. 38<sup>b</sup>. Âi Khân, fol. 48<sup>b</sup>.

Yâldûz Khân, fol. 49<sup>a</sup>. Mankli Khân, fol. 49<sup>b</sup>. İl Khân, fol. 50<sup>b</sup>.

Line of the 'Uğmâni Sultâns, fol. 52<sup>b</sup>.

Birth of Timûchin Qâ'an, صاحبقران اعظم توچین قاآن (Chingiz Khân), on 9 Duhiijah, A.H. 549, fol. 79<sup>b</sup>.

Reign of Timûchin Qâ'an begins on fol. 90<sup>b</sup>.



Timúchîn Qá'ân receives the title of Chingîz Khân, fol. 100<sup>a</sup>.  
 Conquest of Khatai by Chingîz Khân, fol. 112<sup>b</sup>. His wives  
 and children, fol. 116<sup>a</sup>. His wars against Persia and his con-  
 tests with the Khwarazmshâhs, foll. 134<sup>a</sup>-226<sup>a</sup>. Chingîz  
 Khân's illness, his will to his sons and chiefs, and his death  
 on 4 Ramsadân, A.H. 624, fol. 226<sup>b</sup>.

Line of Uktâi Qá'ân, fol. 232<sup>a</sup>.

Line of Jâji Khân, fol. 251<sup>a</sup>.

Line of Hulâgû Khân and the Îlkhânîs, fol. 275<sup>a</sup>.

History of Sultân Abû Sa'îd Bahâdur Khân bin Uljâ'itû Sultân,  
 foll. 320<sup>b</sup>-339<sup>b</sup>.

Line of Chagatâi Khân, fol. 367<sup>a</sup>.

Written in bold and clear Nasta'liq, within red and blue borders,  
 with an illuminated headpiece.

The original folios have been inlaid in new margins.

Not dated, apparently 17th century.

## HISTORY OF TIMŪR.

No. 512.

fol. 549; lines 21; size 11 × 6; 8 × 3½.

ظفر نامہ

## ZAFAR NÂMAH.

The well-known history of Timūr from his birth, A.H. 736 = A.D. 1335, to his death, A.H. 807 = A.D. 1404, with a sketch of Khalīl Sultān's reign.

Author: Maulānā Sharaf ud-Dīn 'Alī Yazdī, مولانا شرف الدین علی یزدی.

Beginning:—

حمداً کثیراً مبارکاً لمن یؤتی الملك من یشاء الخ

This is unanimously admitted to be the most trustworthy history of Timūr. Khwānd Mir, in his Habīb-us-Siyar, vol. iii., Juz 3, p. 148, in praising the work, remarks that up to that time he had not met with a better history in the Persian language:—

باعتماد راقم حروف در فن تاریخ بلطافت و نظافت آن در  
اسلوب فارسی نسخه مکتوب نیست الخ

In chap. ii. the author reveals his sources. Timūr had always in attendance a staff of learned men, Persian secretaries and Uigūr penmen (بشیان ایغور و دبیران فرس), who recorded every event as it occurred. Strict orders were given to observe the utmost accuracy, and to avoid alike exaggeration and belittling. These records were then written in a polished and elegant style, and were afterwards brought into the royal presence to have their accuracy tested. In this way two historical records, one in Turkish and another in Persian, were prepared. Besides this, some other officials of the court were also employed in recording the events of Timūr's reign after ascertaining their truth.

The author then proceeds to say that his royal master, Ibrāhīm Sultān, second son of Shāh Rukh, and grandson of Timūr, a great patron of learning, and himself a man of letters, who took the keenest interest in the present work, procured materials from all quarters, and collected a number of Persian and Turkish readers, scholars and writers. For each event reference was made to the Turkish and Persian texts, eye-witnesses were sent to ascertain the truth, and in case of doubtful points messengers were sent to settle discrepancies in the MSS. In this manner, when a correct version had been obtained, it was brought to the prince to be approved, and was then made over to Sharaf-ud-Dīn to be decked in all the graces of a literary style. The text was then again brought to the prince for his final approval.

Petis de la Croix, in his translation of the above passage, erroneously gives the credit of the compilation to Timūr instead of Ibrāhīm Sultān.

The author, Maulānā Sharaf-ud-Dīn 'Alī, who adopted the poetical title of Sharaf, was a native of Yazd and a man of great piety. At the request of Mirzā Sultān Muḥammad, the governor of 'Irāq, he came to his court; and after some years, when Shāh Rukh came to Isfahān to subdue the Mirzā, who had rebelled against Shāh Rukh, he (Sharaf) was accused of having instigated the Mirzā, and like many others was to suffer death by Shāh Rukh's order, when Mirzā 'Abd-ul-Latif, on the pretence that his father, Mirzā Ulugh Beg, was in need of Sharaf's services in connection with his astronomical observations, rescued the author from the impending danger, and sent him to Samarkand. Sharaf returned to his native place in A.H. 853 = A.D. 1449, where he died in A.H. 858 = A.D. 1454, and was buried in the college called Sharafiyah after him. See Ḥabīb-us-Siyar, vol. iii., Juz 3, p. 148; Daulat Shāh, pp. 378-380; Hammer, *Schöne Redekünste*, p. 284. See also Elliot, *History of India*, vol. iii., p. 478; Hāj. Khal., vol. iv., p. 175; Morley, *Descriptive Catalogue*, pp. 94 and 95; Charmoy, *Mémoires de l'Académie de S. Petersbourg*, 6<sup>e</sup> Série, vol. iii., p. 92; G. Flügel, p. 189; Copenhagen Catalogue, p. 19; J. Aumer, p. 86; Rieu, i., p. 175; Ethé, *Bodl. Lib. Catalogue*, Nos. 153-159; Ethé, *India Office Lib. Catalogue*, Nos. 173-191 and Nos. 2831-2832, etc.

The whole work was translated into French by Petis de la Croix, "*Histoire de Timur-Bec*," and published after his death, Paris, 1722, and translated into English by J. Darby, London, 1723. An extract (text and translation) is given by C. Stewart, *Descriptive Catalogue*, pp. 234-247.

The date of composition of the *Zafar Nāmah*, as given in the Ḥabīb-us-Siyar, *loc. cit.*, is A.H. 823 = A.D. 1424, a date expressed by the chronogram *صفت فی شیراز*.

The Introduction or the *Ifritāh*, better known as *مقدمه ظفر نامه*, written by the same Sharaf-ud-Dīn before the *Zafar Nāmah* in A.H. 822



= A.D. 1419, is found only in a few copies. It treats of the genealogy of the Turkish *Khāns*, and of the history of *Chingiz Khān* and his descendants down to *Timūr*, and has been described in *Rien*, i, p. 175; *G. Flügel*, p. 189; *Ethé*, India Office Library Catalogue, No. 173.

The *Zafar Nāmāh* was edited in two volumes in *Bibl. Indica* by *Maulavi Muḥammad Iḥdād*, Calcutta, 1887.

Written in ordinary *Nasta'liq*, within red-ruled borders. The headings are written in red; occasional emendations are found on the margins.

Dated 17 *Ramādān*. The last figure of the year is illegible on account of a worm-hole, the third partly resembles 5, but the first two distinctly read 10.

## No. 513.

fol. 364; lines 25; size  $11\frac{1}{2} \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 3\frac{1}{2}$ .

مطلع السعدين

## MATLA'-US-SA'DAYN.

The first of the two volumes of 'Abd-ur-Razzāq bin Ishāq us-Samarqandī's (مولانا عبد الرزاق بن اسحاق السمرقندي) history of the *Timurides* from A.H. 704 to 875 = A.D. 1304-1470. The full title of the work is مطلع السعدين و مجمع البحرين.

This copy is distinguished by having a preamble, unknown in other copies. In this we are told that in the composition of the work the author received assistance from several learned men, among whom he specially mentions *Maulānā Nizām-ud-Dīn 'Abd-ul-Wāsi'*. He also tells us that the work consists of two *Qisms* (volumes). The *first* beginning with the birth of *Abū Sa'id Bahādur Khān* and ending with the history of *Timūr*, covering the period A.H. 704-807 = A.D. 1304-1404. The *second* opening with the accession of *Shāh Rukh* in A.H. 807, and closing with A.H. 875 = A.D. 1470. At the end of this preamble the scribe adds the words 'نقل بخط المصنف,' which mean that it was copied from the autograph of the author.

The preamble runs thus:—

کتاب مطلع سعدين و مجمع بحرين که منتظم در سلك قسمين و  
منقسم بر عقد سمطين وقوع يافت . . . قسم اول مشتمل بر شرح

ولادت و بسطت سلطنت سلطان عالیخان متعالی مکان غلہ الدنیا  
والدین سلطان ابو سعید بہادر خان و ظهور دولت و قوت صولت  
... امیر تیمور کورکان و احوال ایران و توران بل معظم ممالک جهان  
از ابتدای ہفتصد و چہار تا القضاہ ہشتصد و ہفت قسم دوم  
مستویست بر شرح جلوس حضرت خاقان سعید معین الدنیا والدین  
شاہرخ بہادر بر سریر سلطنت جهان و تسخیر ممالک ایران و توران  
بل سایر بلدان از افتتاح ہشتصد و ہفت تا انقراح ہشتصد و ہشتاد  
و پنج — بیت —

ز ہشتصد چو بگذشت ہفتاد و پنج  
فلک ساخت پر در جهان زین دو گنج

... مولفہ الفقیر الی اللہ الہادی عبد الرزاق بن اسحق السمرقندی  
بصن امداد جمیع من الفضل و بمن اسعاد توج من الظرفاء اخصہما  
مولانا الفاضل و البصر الکامل العالم التحریر صاحب التقریر و التحریر  
مولانا نظام الدین عبد الواسع ادام اللہ دہرہ الثاقب و طبعہ الساطع  
قالہ الباعث الیہا ص بل معوان النصیر و المنصار الظہیر نعم المولی  
و نعم النصیر — نقل بخط المصنف

This, then, contradicts the popular notion that the *Maṭlaʿ-us-Saʿdayn* is due exclusively to the pen of 'Abd-ur-Razzāq. Nizām-ud-Dīn 'Abd-ul-Wāsi', whom our author mentions as his principal helper, seems to be identical with Maulānā Nizām-ud-Dīn Shāmī, the author of the *Zafar Nāmā*, a history of Timūr from the beginning of his career to the end of A.H. 806 = A.D. 1403. See Rien, i., p. 170. The author of the *Habib-us-Siyar*, vol. iii., Juz 3, p. 90, remarks thus: "Most of the facts of Timūr's history are derived from the work of Maulānā Nizām-ud-Dīn Shāmī, who is also known as شیب غازی," evidently a mistake for شیب غازی, *Shanab-i-Gāzānī*, a name taken from some fort in or near Tabriz. Dorn, St. Petersburg Cat., p. 287 (Rien, *loc. cit.*), also quotes a passage from 'Abd-ur-Razzāq's *Maṭlaʿ-us-Saʿdayn*, in which the author refers to Nizām-ud-Dīn 'Abd-ul-Wāsi' as his chief authority.

The usual preface begins thus on fol. 2<sup>a</sup>:—

حسن مطلع اخبار انوار در افتتاح مقال و لطاف مظهر آثار اخبار  
در ایضاح مبدا و مال الخ



Maulānā Kamāl-ud-Dīn 'Abd-ur-Razzāq, son of Maulānā Jalāl-ud-Dīn Ishāq Samarqandī (مولانا کمال الدین عبد الرزاق بن مولانا جلال), was born at Herat on 12 Shā'bān, A.H. 816 = A.D. 1413. His father, Ishāq, was engaged for a long time at the court of Shāh Rukh in the capacity of a Qāḍī and Imām, and was occasionally called into the royal presence to explain points of law. After his father's death, in A.H. 841 = A.D. 1437, he wrote a commentary upon 'Aḍḍ-ud-Dīn's treatise on Noun and Participle, dedicating it to Sultān Shāh Rukh; and it was on this occasion that he secured his first introduction to the notice of Shāh Rukh. In the latter part of Shāh Rukh's reign 'Abd-ur-Razzāq was sent to India as an ambassador to the King of Bijānagar. At the end of three years he returned to Khurāsān. Of this embassy he has given us a very interesting account in the present work, fol. 148-167. He was also sent on a mission to Gilān in A.H. 850 = A.D. 1446, and after Shāh Rukh's death, which took place in the same year, he was successively attached to the services of Mirzā 'Abd-ul-Laṭīf, Mirzā 'Abd Ullāh, Mirzā Abul Qāsim, and lastly of Sultān Abū Sa'īd, by whom he was appointed, in A.H. 867 = A.D. 1462, Shaykh of the monastery (خانقاه) of Shāh Rukh in Herat, where he spent the remaining portion of his life in pious devotions, dying in Jumādā II., A.H. 887 = A.D. 1482. See Ḥabīb-us-Siyar, vol. iii., Juz 3, p. 335. Quatremère, in *Notices et Extraits*, vol. xiv., devotes 500 pages to his life and a critical estimate of his work, together with an account of the earlier years of the reign of Shāh Rukh. The story of the Chinese and Indian embassies is also given, accompanied by a French translation.

The contents of the work have been fully described by Hammer, *Jahrbücher*, vol. 71, *Anz. Blätt.*, pp. 32-47. A list of the various editions of fragments of this work will be found in Morley's *Descriptive Catalogue*, p. 98. See also Elliot, *History of India*, vol. iv., pp. 89-126; Charmoy, *Mémoires de l'Académie de S. Pétersbourg*, 6<sup>e</sup> Série, vol. iii., p. 94; Ouseley's *Travels*, vol. i., p. 322; G. Flügel, ii., p. 190; J. Aumer, pp. 87 and 88; *Cat. des MSS. et Xylogr.*, pp. 286-288; Hāj. Khāl., vol. v., p. 603; Rieu, i., p. 181; *Ethé*, *Bodl. Lib. Cat.*, Nos. 163 and 164; *Ethé*, *India Office Lib. Cat.*, Nos. 192-195.

Although in the preface, fol. 3<sup>a</sup>, the author states that the work covers a period beginning with the birth of Abū Sa'īd Bahādur Khān, A.H. 704 = A.D. 1304, and closing with A.H. 874 = A.D. 1469, it will be seen that it has been brought down to the month of Šafar, A.H. 875 = A.D. 1470, when Sultān Ḥusayn ascended the throne for the second time.

Again on fol. 34<sup>b</sup>, where he tells us that from the time of Abū Sa'īd the events are narrated year by year, he incidentally mentions A.H. 875 = A.D. 1470 as the date of composition:—

... بعد ازان مال بسال از زمان ولادت تا زمان وفات بل الي



یومنا هذا که تاریخ هجری در تعداد همتصد و هشتاد و پنج است —

بیست —

و همتصد و زون رفته هشتاد و پنج

که پُر شد این نامبردار گنج

In the following subscription at the end of this copy he tells us that he completed the original on Thursday, 15 Jumādā II., A.H. 871.

و ذلك صبح يوم الخميس متصرف جمادی الآخر سنة احدى و  
سبعین و ثمانمائة حرره المؤلفه الفقير الي الملك الطلاق الهادي  
عبد الرزاق بن اسحق السمرقندي

Written in a cursive Nasta'liq, with the headings in red.

Dated Rajab, A.H. 187, which evidently stands for 1087.

\* Scribe معي الدين ابن علي افضل.

The colophon runs thus:—

و قد وقع الفراغ من تحريره علي يد الفقير الفقير المذنب  
المحتاج الي الله معي الدين ابن مولانا علي افضل في شهر رجب  
المعرج سنة ١٨٧

The MS. is in a damaged condition.

### No. 514.

fol. 375; lines 23; size  $10\frac{3}{4} \times 7$ ;  $8 \times 5$ .

The second volume or latter half of 'Abd-ur-Razzâq Samarqandî's *Matla'-us-Sa'dayn*, containing the history of Timûr's descendants, from the accession of *Shâh Rukh* in Herat, A.H. 807 = A.D. 1404, to the second accession of Sultân Husayn Mirzâ in Şafar, A.H. 875 = A.D. 1470.

Beginning:—

فاتحة کلام حمد و ثنای ملک عالمی باید که ثنای ستایش از  
ضمیر منیر الخ

A fairly old copy.

Written in careless Nasta'liq, with red-ruled margins.

Not dated, apparently 10th century A.H.

The seals on the fly-leaf at the beginning have been effaced by some mischievous hand.

One note is dated A.H. 1140.

### No. 515.

fol. 186; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

ملفوظات تیمور

### MALFÛZÂT-I-TÎMÛR.

The Autobiographic Memoirs of Timûr, translated, it is alleged, from a Turki original.

Translator: Abû Tâlib ul-Husaynî ul-'Aridî.

ابو طالب الحسینی العریضی

Beginning with the translator's preface:—

حمد بلیغ سبحانی را کہ بمقتضای آیه کریمه الخ

The Memoirs begin thus in the middle of fol. 2<sup>a</sup> without any marked heading or space:—

فرزندان سعادت لیغ و امرايان دولت لیغ و وزراي کفایت لیغ  
معلوم الوم کنم تیکري تعالی مرا بسیم دوازده چیز که شعار خود  
ماختم بزکي داد الخ

Abû Tâlib Husaynî, a native of Khurâsân, presented these Memoirs to Shâh Jahân, in A.H. 1047 = A.D. 1637, or short time before.

In the short preface Abû Tâlib says that he made this translation from a Turki book which he found in the Holy Places (حرمین), in the library of Ja'far Pâdshâh, the ruler of Yaman. In it Timûr had recorded the events of his life from his seventh to the seventy-seventh (or, according to the following MS., seventy-fourth) year.

There are serious objections against the authenticity of these Memoirs, the existence of which is not corroborated by any direct or reliable evidence. The historian Sharaf-ud-Dîn 'Alî Yazdî, who thirty years after Timûr's death, wrote the emperor's history entitled Zafar

Nāmāh (see no. 513 in this catalogue), while giving in the preface to that book a detailed account of his various sources, clearly states that he had free access to all the documents and official records, but does not refer to these Memoirs. Again, in the preface to the revised and enlarged edition of these Memoirs made at the request of Shāh Jahān by Muḥammad Afḍal Bukhārī in A.H. 1047 = A.D. 1637, we are told that Shāh Jahān, being dissatisfied with Abū Ṭālib's version, and finding that it contained mistakes and errors as regards dates and facts, ordered Muḥammad Afḍal Bukhārī to make an amended edition.

Major Charles Stewart translated a portion of the Memoirs from the beginning to A.H. 777 = A.D. 1375. This was printed in London, 1830. The "Designs" and "Enterprises" and the "Institutes" were edited in the original Persian, with an English translation, in Oxford, 1783, by Prof. Joseph White and Major Davy; these two books were subsequently translated into French by M. Langlès in 1787. Copious extracts in English will be found in Elliot, *History of India*, vol. iii., pp. 389-477. See also Morley, *Descriptive Catalogue*, p. 95; Erskine, *Memoirs of Baber*, pp. 2 and 3; Rieu, i., p. 177; Ethé, *Bodl. Lib. Cat.*, No. 150; Ethé, *India Office Lib. Cat.*, Nos. 196-202, etc.

This copy contains:—

1. The preface of Abū Ṭālib, and the Memoirs from the beginning to A.H. 783 = A.D. 1381.
2. Institutes, Designs and Enterprises, beginning on fol. 129<sup>a</sup>:—

فرزندان ملک غیر کامگار و نایار ذو القدر ملک دار الع

The Institutes, Designs and Enterprises, are followed by a continuation dealing with Timūr's principles as to the proper treatment of conquered races and his views upon various points of law referred to him.

Written in Indian cursive character, within gold-ruled borders, with an illuminated head-piece at the beginning of each section.

Not dated, apparently 19th century.

### No. 516.

fol. 190; lines 11; size 10 × 6; 7 × 4.

The same.

An incomplete copy of the *Malfūzāt-i-Timūr*. The full title given here to these Memoirs runs thus:—

واقعات السلطان بن السلطان و الخاقان بن الخاقان پادشاه جم



جاه خلیق پناه قطب السلاطین عالیجاه امیر تیمور کورکان صاحب  
قران غلد الله تعالی ملکه و سلطانه —

After which Abū Ṭālīb's preface begins thus on fol. 4<sup>b</sup>:—

حمد بلیغ سبحانی را که بمقتضای آیه کریمه الخ

The Memoirs begin on fol. 4<sup>b</sup>:—

فرزندان سعادت لیق و امرای دولت لیق الخ

This copy breaks off in the midst of the Memoirs with an account of Amīr Husayn under the heading مجلس صلح و مصالحه من و امیر حسین, corresponding with fol. 95<sup>b</sup> of the preceding copy.

This beautiful copy bears on fol. 4<sup>a</sup> a seal of الله ورد یغان عالم گیر شاهي, dated A.H. 1071.

This Allahwardī Khān, whose original name was Ja'far Khān, was a noble of Aurangzib's time, who bestowed upon him the title of Allahwardī Khān 'Ālamgir Shāhī. He received the Šūbahdārī of Allahabad from the emperor, and died there in A.H. 1079 = A.D. 1669. His father, whose name was also Allahwardī Khān, was a nobleman of Jahāngir's time, and died in A.H. 1069 = A.D. 1658.

Written in elegant bold Nasta'liq within gold ruled and coloured borders, with a fine illuminated head-piece.

Not dated, apparently 16th century.

# HISTORY OF THE EARLY KINGS OF PERSIA.

No. 517.

fol. 129; lines 15-19; size 10 × 6; 7½ × 4.

کتاب المعجم فی آثار ملوک العجم

KITÂB-UL-MU'JAM.

A history of the early Kings of Persia, from Kayâmarz to Anûshîrwân.

Author: Faql Ullah ul-Husayni, فضل الله الحسيني.

The MS. is defective at the beginning, and opens abruptly with the following words:—

شایسته و صفات پسندیده و واردات غیب که بران جوهر بی

غیب -

The exact date of composition of the work is not given in the text, but as the preface, a long one, is devoted to the praise of the reigning prince, Atâbak Nuṣrat-ud-Dîn Ahmad bin Yûsuf Shâh, of the dynasty of Lar Buzurg, who succeeded his brother Afrâsiyâb (killed by the Mongols) A.H. 695 = A.D. 1295, and died in A.H. 730 = A.D. 1329, it must have been composed between those two dates.

The author of the *Haft Iqlim* and several others have confounded this author with 'Izz-ud-Dîn Faql Ullah, father of the historian Waṣṣâf. Hâj. Khal., vol. v., p. 628, fixes a very early date, viz. A.H. 654 = A.D. 1256, for the composition of the work. See Morley, *Descriptive Catalogue*, p. 132; Munich Catalogue, p. 78; Sir Wm. Onseley's Catalogue, No. 315; Rien, ii., p. 811; Ethé, *India Office Lib. Cat.*, No. 285; W. Pertsch, *Berlin Cat.*, pp. 420 and 421. The work has been edited at Teheran, 1843. It was translated into Turkish under the title of *تاریخ ملوک نامہ* or *تاریخ ملوک بلاغت*, see Pertsch, *loc. cit.*

Written, sometimes diagonally, in Nām Shikastah within coloured ruled borders.

The colophon says that the copy was written on Sunday, 15 Muḥarram, A.H. 1285, at Shāhjahānābād.

The MS. bears the signature "Goure Ouseley" on the first page.

The seals of Nawwāb Vilāyat 'Alī Khān and Khwurs̄hid Nawwāb of Patna are fixed in several places.

### No. 518.

fol. 116; lines 15; size  $13\frac{1}{4} \times 7\frac{3}{4}$ ;  $8\frac{1}{4} \times 5\frac{1}{4}$ .

نژاد نامه

### NIZÂD NÂMAH.

An abstract of the history of the Persian Kings, and of their descendants who ruled in different parts of the world from the earliest times down to A.H. 1274 = A.D. 1857.

Beginning:—

پاک شاهنشاهی را میام و ستایش که در کیهان آید

The name of the author is not to be found. On fol. 1<sup>h</sup> the title of the work is given as نژاد نامه, but in an endorsement it is written as "Tarikh-i-Bādshāhān-i-Īrān."

The work is divided into two main Sections:—

#### SECTION I.

Contains the history of the various dynasties of the Persian Kings, with a short account of the kings under each dynasty, and of their descendants who ruled in different parts of the world, such as Sind, Multān, the Deccan, etc. It concludes with an account of the rulers of Sind and Multān (fol. 77<sup>o</sup>).

#### SECTION II.

Contains a compendium of all notable events in chronological order from the date of the Prophet Muḥammad's birth down to A.H. 1274 = A.D. 1857.

This copy, written by an illiterate scribe in a careless Indian Ta'liq, is full of clerical mistakes. The headings are written in red throughout.

Dated 22 Šafar, A.H. 1284.



## HISTORY OF THE ŞAFAWÎS.

No. 519.

foll. 349; lines 19; size  $12\frac{1}{4} \times 8\frac{1}{4}$ ;  $9\frac{1}{4} \times 5\frac{1}{4}$ .

تاریخ عالم آرای عباسی

## TÂRÎKH-I-'ÂLAM ÂRÂ-I-'ABBÂSÎ.

A history of the life and reign of the Şafawî King, *Shâh 'Abbâs* the Great, and his predecessors.

Author: Iskandar Beg Munshî, اسکندر بیگ منشی.

Beginning:—

چون نثر محامد کبریای الهی که بیرون از دایرة عقل و افهام  
است الع

In the concluding lines of the work, completed in A.H. 1038, the author gives us to understand that he had then reached the age of seventy. He must have been born then about A.H. 968=A.D. 1560:—

که در مدت حیات که در حین اتمام این صلیفه صفوت نهاد  
شمار آن بهشتاد رسیده . . . .

In the preface the author, who calls himself اسکندر الشهیر به منشی, states that in his youth, at the evil suggestion of some imprudent persons, he applied his mind to the study of arithmetic, and spent a portion of his life in the service of the rich. He soon, however, realised his folly and devoted himself to the art of composition, and after attaining some skill enrolled himself among the *Munshîs* of the Imperial Court. He says at the end that he hoped, should life and leisure be spared to him, to add a *Khâtimah* containing wonderful and curious notices, collected during his life. But it seems that he did not survive to carry out his plan. According to the preface the author completed the work in its original shape in A.H. 1025=A.D. 1616, dividing it into a *Muqaddimah* on the ancestors and predecessors of *Shâh 'Abbâs*, and two *Şahifahs*, the *first* containing the history of *Shâh 'Abbâs* from his birth to his accession (A.H. 978-996=A.D. 1571-1588);

the *second* comprising the history of the first thirty years of his reign (A.H. 996–1025 = A.D. 1588–1616). He afterwards added a continuation, called *Maqṣad-i-šānī*, giving the history of the same reign from A.H. 1026–1038 = A.D. 1617–1629). See Morley, *Descriptive Catalogue*, p. 133; Erdmann, *de Manuscripto Iskenderi Menesii*, Cazan, 1822; G. Flügel, ii., p. 17; J. Aumer, p. 80; S. de Sacy, *Journal Asiatique*, vol. v., p. 86; Stewart's *Catalogue*, p. 10; Rien, i., p. 185; W. Pertsch, *Berlin Cat.*, pp. 433–436; Ethé, *Bibl. Lib. Cat.*, Nos. 289–299; Ethé, *India Office Lib. Cat.*, Nos. 538–554; Hāj. *Khal.*, vol. vi., p. 564, etc.

A continuation of the *‘Ālam Arā-i-‘Abbāsī*, composed for Murtaḍā Qulī *Khān*, governor of Ganjah, and containing the history of *Shāh Šafī*'s reign, is ascribed in the St. Petersburg Catalogue, p. 291, to Iskandar Munghl, but in the Munich Catalogue, p. 80, to another author, viz. Muḥammad Maṣūm bin *Khawājagi Isfahānī*.

This copy comprises the *Muqaddimah*, the first *Šahifah* and the *Maqṣad-i-Šānī* as follows:—

*Muqaddimah*. Genealogy of *Shāh ‘Abbās*, fol. 5<sup>b</sup>. *Shaykh Šafī* ud-Dīn and his successors, fol. 8<sup>a</sup>. History of *Shāh Ismā‘īl Šafawī*, fol. 21<sup>a</sup>. *Shāh Tahmāsp*, fol. 34<sup>b</sup>.

*Šahifah I*. There is a *lacuna* after fol. 53<sup>b</sup>, and the earlier portion of the account relating to the birth of *Shāh ‘Abbās* is wanting. Death of *Shāh Tahmāsp*, fol. 60<sup>a</sup>. Amīrs and nobles who lived before the reign of *Shāh ‘Abbās*, fol. 62<sup>b</sup>. ‘*Ulamā* and *Shaykhs*, fol. 63<sup>b</sup>. *Hakīms* (the heading is wanting), fol. 72<sup>a</sup>. Calligraphers, fol. 74<sup>a</sup>. Painters, fol. 76<sup>b</sup>. Poets, fol. 78<sup>b</sup>. Singers and Musicians, fol. 81<sup>b</sup>. History of *Ismā‘īl Mirzā* (fol. 87<sup>b</sup>), and *Sultān Muḥammad* (fol. 105<sup>a</sup>), down to the accession of *Shāh ‘Abbās* (A.H. 996 = A.D. 1588).

The second *Šahifah* is wanting in this copy. The second *Maqṣad* (*Maqṣad-i-Šānī*), comprising the history from the beginning of A.H. 1026 = A.D. 1617 to the death of *Shāh ‘Abbās*, A.H. 1038 = A.D. 1629, and the subsequent proclamation of his successor *Shāh Šafī* in *Isfahān*, begins thus on fol. 225<sup>b</sup>:—

بعد از حمد و سپاس خالق آسمان و زمین الخ

This copy, though a modern one, is very neat. It is written in a very distinct Indian *Ta‘liq*, on good thick paper, with the headings in red.

Not dated, apparently 19th century.

## No. 520.

fol. 266; lines 23; size  $11 \times 7\frac{3}{4}$ ;  $7\frac{1}{2} \times 8$ .

The same.

Another copy comprising, like the preceding, the same Muqaddimah, the first Şahifah and the second Maqṣad.

The second Maqṣad has been wrongly placed first, and occupies fol. 1<sup>b</sup>-97<sup>a</sup>. Foll. 97<sup>b</sup>-99<sup>b</sup> blank.

The first Şahifah with the usual Muqaddimah begins on fol. 100<sup>a</sup>.

The MS. bears in several places the seals and signatures of Nawwāb Vilāyat 'Alī Khān and Khwurshīd Nawwāb of Patna.

Written in a careless Indian Ta'liq, with the headings in red.

Not dated, apparently beginning of the 19th century.

## No. 521.

fol. 376; lines 23; size  $14\frac{1}{2} \times 9$ ;  $10\frac{3}{4} \times 6$ .

The same.

A very valuable copy of the second Şahifah, containing the history of the first thirty years (A.H. 996-1025 = A.D. 1588-1616), and the second Maqṣad, written only four years after the date of composition.

Beginning:—

عنوان صحیفه سلطنت و عالم آرائی پادشاهان الٰہ

The second Maqṣad begins on fol. 285<sup>b</sup>.

At the end of the second Şahifah the MS. is dated A.H. 1043. The name of the scribe given there is عین علی التبریزی.

Written in good Nasta'liq, within gold and coloured ruled borders, with a double-paged 'Unwān at the beginning of the copy and illuminated head-pieces at the beginning of each section. The headings throughout are written in red.



## No. 522.

fol. 353 × 110; lines 23; size  $11\frac{1}{4} \times 6$ ;  $8 \times 4$ .

The same.

Another good copy of the same second Šahifah and the second Maqṣad, beginning as usual.

The second Šahifah comprises the first 353 folios, and the second Maqṣad the last 110 folios.

The MS., though a little damaged, seems to be correct. It is written in a learned minute hand with copious corrections and notes on the margins.

Foll. 341-345 have been supplied in a later hand.

It bears double-paged 'Unwāns and illuminated head-pieces at the beginning of each section.

The copy bears the seals and signatures of Sayyid Vilāyat 'Alī Khān Bahādur, C.I.E., and Khwurshīd Nawwāb of Patna.

Not dated, apparently 18th century.

## No. 523.

fol. 127; lines 12; size  $8\frac{3}{4} \times 5$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

تاریخ طاهر وحید

## TÂRĪKH-I-TÂHIR WAHĪD.

A good and correct copy of the history of the first fifteen years of the reign of Shāh 'Abbās II., who ruled over Persia A.H. 1052-1077 (A.D. 1642-1669).

Author: Muḥammad Tābir Wahīd, محمد طاهر وحید.

Beginning:—

نیایش خالقی را سزااست که زبان مصدق سکال را از کلمات  
رنکین آت

The author, who has been already mentioned in vol. iii., p. 172, of this catalogue, in his lengthy preface (fol. 1<sup>b</sup>-12<sup>a</sup>), devoted to the panegyrics of Shāh 'Abbās II., and to his own late patron, the Wazīr Khalifah Sultān (d. A.H. 1064=A.D. 1653), states that the latter introduced him to the King, at whose command he wrote this work.

## Contents :—

Preface, fol. 1<sup>b</sup>.

Birth of Shāh 'Abbās II., A.H. 1041 = A.D. 1631, fol. 12<sup>b</sup>.

His genealogy, fol. 14<sup>b</sup>.

His accession to the throne on 11 Šafar, A.H. 1052 = A.D. 1642, and the history of the first year of the reign, fol. 17<sup>b</sup>.

The history then proceeds year by year, the headings of which have been omitted throughout. The MS. is defective towards the end, and breaks off thus :—

و گروهی انبوه و فیلان کوه شکوه روانه قندهار نموده خود نیز  
 باتفاق دارا شکوه بسر کلان خود که بقطاب ولی عهدی از سایر  
 اولاد او امتیاز دارد وارد کابل گردید اورنگ زیب و معد الله شان  
 وارد قندهار شده . . .

A full account of the work is given in Rien, i., p. 189. See also Ethé, Bodl. Lib. Cat., No. 301; Cat. des MSS. et Xylogr., p. 202; Asiatisches Museum, p. 382; Mackenzie Collection, vol. ii., p. 123; Ethé, Ind. Office Lib. Cat., Nos. 555-557.

According to Rien, *loc. cit.*, the work is designated in the Qisās-ul-Khāqānī as Tārīkh-i-Jadīd. In Ethé, India Office Lib. Cat., *loc. cit.*, it is called ریاض التواریخ شاه عباس ثانی, while in the present copy it is endorsed in one place as "Reyazul Akhbar," and in another as ظاهر وحید.

Written in good and clear Nasta'liq, within gold-ruled borders, with illuminated 'Unwān and head-piece.

Some of the original folios have been mounted on new margins.

Not dated, apparently 18th century.

## HISTORY OF NÂDIR SHÂH.

No. 524.

fol. 220 ; lines 16-22 ; size  $10 \times 5\frac{1}{2}$  ;  $6\frac{1}{2} \times 3$ .

تاریخ جهانکشی

## TÂRĪKH-I-JAHÂNKUSHÂI.

The well-known history of Nâdir Shâh, who ruled over Persia A.H. 1148-1160 = A.D. 1736-1747, together with a summary account of the events which immediately preceded and followed his reign.

Author: Mirzâ Muḥammad Mahdî Khân Astarâbâdî bin Muḥammad Naṣîr, مرزا محمد مهدی خان استرآبادی بن محمد نصیر

Beginning:—

بر دانایان رموز آگاهی و دقیقه یابان حکمتهای الهی واضح است  
که در هر عهد و آوان که اوضاع جهان منقلب و پریشان الخ

According to Sir Harford Jones Brydges, History of the Kajars, p. clxxxi. note, Mirzâ Mahdî Khân was Nâdir's private secretary ; and the author of the Fawâ'id-i-Şafawiyah (composed in A.H. 1211 = A.D. 1796) informs us that the Mirzâ was employed during fifteen years in writing the Târikh-i-Nâdirî. The present copy bears no dedication, but some MSS. contain an epilogue, dated A.H. 1171, in praise of Muḥammad Ḥasan Khân, the father of Âqâ Muḥammad Khân Qājâr.

After a rapid review of the events which preceded the elevation of Nâdir to the throne of Persia, the author gives a detailed history of Nâdir's reign to his death in A.H. 1160 = A.D. 1747, and concludes with a summary account of the reigns of 'Alî Shâh and Ibrâhîm Shâh.

This work, generally known as تاریخ نادری, is sometimes confounded with the author's other history of Nâdir Shâh, entitled ذرۂ نادری, which contains substantially the same matter as the present, and which he wrote in imitation of the history of Waṣṣâf. The



author of the *Tārikh-i-Muhammadi*, fol. 7\* (see No. 526 in this catalogue) mentions the *Tārikh-i-Nādiri* and *Durrah-i-Nādiri* as two distinct works of Mirzā Mahdī Khān.

For other copies, see Rien, i., p. 192 sq.; W. Pertsch, Berlin Catalogue, pp. 437-439; W. Morley, p. 138; J. Aumer, p. 81; Cat. des MSS. et Xylogr., p. 293; A. F. Meheren, p. 23; Rosen, MSS. Persans, pp. 140-141; Ethé, India Office Lib. Cat., Nos. 558-565; Ethé, Bodl. Lib. Cat., Nos. 302-306. It was translated into French by Sir William Jones, under the title of *Histoire de Nader Chah*, Paris, 1770. He also published an English translation, London, 1773. Translated into German by M. Gadebusch, Greifswald, 1773. Lithographed at Teheran, A.H. 1260, and also at Bombay and Tabriz; printed at Calcutta, 1845, for the Asiatic Society of Bengal.

Written in *Nim Shikastah*, sometimes diagonally, within gold and coloured ruled borders with an illuminated head-piece. The headings are written in red throughout.

In the colophon the scribe, who gives his name as Hayāt 'Alī Dīlāwī, *حیات علی دہلوی*, says that he began the transcription at Lucknow in *Shā'bān*, A.H. 1230 = A.D. 1814, and that after a prolonged illness he completed it at *Shāhjahānābād* in A.H. 1231 = A.D. 1815.

A seal bearing the inscription *سید محمد* is found on the fly-leaf at the beginning.

## HISTORY OF THE ZANDS.

No. 525.

foll. 90; lines 13; size  $8\frac{1}{4} \times 5; 6 \times 3$ .

[تاریخ زندیه]

[TÂRÎKH-I-ZANDIYAH.]

A condensed history of the rise and fall of the Zand dynasty, written during the reign of Âqâ Muḥammad Khân Qājār (A.H. 1193-1211 = A.D. 1779-1797), the first king of the Qājār line.

Beginning without حمد or لعن:—

این کتاب حقیقت نامه ایست که آنچه بعد از شهنشاه دوران و  
یگانه زمان نادر شاه صاحبقران روی داده تا الحال که زمان آقا  
مصدق خان قاجار است احوال هر یک از سلاطین و خوالین از ایشان  
درین تاریخ انشاء الله تعالی بتفصیل مذکور خواهد شد.

At the beginning the author, who does not reveal his name, says that the work (to which he has given no name), contains the history of events which followed the death of Nādir Shāh (A.H. 1160 = A.D. 1747) down to the time of Âqâ Muḥammad Khân, of whom he speaks in the present tense.

The title, "Haqeqat Nama," endorsed on the MS. is evidently taken from the opening line of the work, where the words حقیقت نامه are used in a different sense. As the work deals with the history of the Zand dynasty, I have ventured to designate it as "Târikh-i-Zandiyah."

It opens with a short history of 'Âdil Shāh (the nephew and immediate successor of Nādir Shāh) and Ibrāhīm Shāh, and ends with an account of the rise of Âqâ Muḥammad Khân Qājār and his defeat and capture of Luṭf 'Alī Khân, the last king of the Zand dynasty.

## Contents:—

- داستان خروج نمودن ابراهیم شاه برادر کوچک علیشاه و حقیقت  
احوال آن (on fol. 4<sup>a</sup>).
- حقیقت ظهور ابو الفتح خان بختیاری و بعد عیاری علیمردان  
خان بختیاری (on fol. 5<sup>a</sup>).
- ذکر ظهور دولت بندگان والا جاه خانی عظیم شانی والا اقبال  
یعنی بندگان دارا دربان کریم خان با جاه و جلال که ازان نوشیروان  
عادل و حاتم طی کوی دولت و مساوت و زنجیر عدالت و مروت  
ربوده بود (on fol. 7<sup>a</sup>).
- ذکر وقایع صالح خان بیام که دران آوان حاکم دار العلم شیراز  
بود و حقیقت طاعی شدن او (on fol. 15<sup>a</sup>).
- ذکر جوانمردی جوانان قدوین و مردانگی و بهادری اهل بلاد  
قدوین بسبب جور و ظلم بختیاری و مراجعت نمودن موسی خان  
افشار با برادر خود امیر گولی خان در رکاب ظفر انتساب اعدا  
حضرت شاهي ظل الهي و خاک بومي ایشان (on fol. 22<sup>a</sup>).
- ذکر سرداری و خدمتگذاری خان عظیم الشان یعنی شیخ علی  
خان و محمد خان زند که آن دو یل ارجمند نموده من بعد برشته  
عرض خواهد رسیدن (on fol. 24<sup>a</sup>).
- ذکر فراری علیمردان خان بختیاری که قبل ازین گوش زد خامه  
عنبر شعله گردیده بود (on fol. 25<sup>a</sup>).
- داستان خروج کردن سلطان حسین میرزای که جعل ساخته بودند  
و ذکر حقیقت احوال آن بی کمال که چگونه دو روزی بر آن گذشت  
(on fol. 29<sup>a</sup>).
- ذکر داستان حرب آزاد خان افغان و فتح علیخان افشار با لشکر  
بسیار از بلاد آذربایجان و جنگ کریم خان انشاء الله تعالی مذکور  
خواهد شد (on fol. 37<sup>a</sup>).
- ذکر خلاص شدن آن دو سردار کثیر الاقتدار شیخ علیخان و محمد  
خان زند با بعضی از قیایل زنده از حین قید میر علم خان افغان و



کشته شدن بدست ایشان انشاء الله تعالى برشتهٔ تحریر خواهد رسید و  
کشته شدن علیمردان خان بختیاری بدست یاری مصد خان زلد و  
داستان حقیقت آن (on fol. 40<sup>a</sup>).

داستان عرب مصد حسن خان قاجار با وکیل دولت و اقبال  
یعنی کریم خان و حقیقت آن (on fol. 44<sup>a</sup>).

داستان عرب مصد حسن خان قاجار همراه آزاد خان افغان و  
مستولی شدن آزاد خان بر مصد حسن خان قاجار بسبب طالع میمون  
و اختر همایون کریم خان و حقیقت آن (on fol. 46<sup>b</sup>).

آغاز داستان صادقخان برادر کریم خان و علیمردان خان پسر  
مصد خان زلد که گویا شیر لری بود بصورت انسان و روانه فرمودن  
ایشانرا بجهت تسخیر بندر بصره و سایر عراق عرب و ذکر آن انشاء  
الله تعالى مذکور خواهد شد (on fol. 60<sup>a</sup>).

ذکر جعفر خان که در آن آوان باز دوباره از جانب علیمردان خان  
حاکم کردستان بود و ایامی که آنهم چند روز خروج نموده انشاء الله  
تعالى مذکور خواهد شد (on fol. 81<sup>a</sup>).

ذکر ظهور حکومت لطف علیخان پسر جعفر خان و داستان آن  
که چند روزی آفتاب عمر دولتش غروب نموده (on fol. 86<sup>a</sup>).

ذکر خروج آقا مصد خان قاجار ولد مرحوم جناب آرامگاه مصد  
حسن خان قاجار که قبل از (ین) گوش زد خامهٔ عنبر شمامه گردید  
(on fol. 87<sup>a</sup>).

The author was clearly a Persian. The style, simple and lucid as it is, is not refined. Some orthographical peculiarities are also noticeable, e.g., خاموش for خاموش; قزوین for قزوین; خورم for خرم.

Written in ordinary Nasta'liq, with the headings in red.

The MS. is worm-eaten throughout, but the text is not affected.

The first three pages contain some marginal notes.

Not dated, apparently 19th century.

## HISTORY OF THE QÂJÂRS.

No. 526.

fol. 186; lines 15; size  $11\frac{1}{4} \times 8$ ;  $8\frac{1}{4} \times 5$ .

تاریخ محمدی

## TÂRĪKH-I-MUHAMMADÎ.

A history of the origin and rise of the Qājār family, and of the reign of Âqâ Muḥammad Khân, the first king of the Qājār dynasty.

Author: Ibn Muḥammad Taqī-us-Sārâ'ī Muḥammad, ابن محمد تقی الساروی محمد

Beginning:—

محمد مصدیرا روا و ثنا معبودیرا سزا الخ

Morley, Deser. Cat., p. 139, notices a copy of the work under the wrong title *أحسن التواريخ*, "the best of histories." The author's own description of his work, on fol. 7<sup>v</sup>, tells us that he wrote it by order of the Qājār prince Fath 'Alī (afterwards Fath 'Alī Shāh):—

جهان جاد و سپهر جلال فتح علی  
که هست گوهر او نضر دودۀ قاجار

who gave it the name *Tārīkh-i-Muḥammadi* in allusion to the writer and the hero, viz. the reigning sovereign Âqâ Muḥammad, who is eulogized in the preface, fol. 7<sup>v</sup>:—

و شاهزاده گرامی این نامه نامی را بدو نسبت مسی بتاریخ  
مصدی گردانید -

Morley commits a further blunder in calling the author "Samad Ben Muhammad Taki Sarawi." The word *Samad*, which appears in the following passage of the preface:—

این محتاج رب محمد ابن محمد تقی الساروی محمد

is no part of the author's name. It is simply introduced to rhyme with *Muhammad*. Again, *Sārāuf* is a mistake for *Sārū't*, which means a native of *Sāri*, a town in *Māzandarān*, also called *Sārū*; see *Ouseley's Travels*, vol. iii., p. 267.

The work was written in the lifetime of *Âqā Muhammad*. It ends with a *Qaṣidah* composed in praise of it by *Mirzā Fath 'Alī Kāshī*, entitled *Ṣabā* (died, according to *Majma'ul-Fuṣahā*, vol. ii., p. 267, in A.H. 1238 = A.D. 1822), who expresses the date of its completion, A.H. 1211 = A.D. 1796, in the following chronogram:—

گرچه تاریخست تاریخش ولی طبع صبا  
گشت تاریخش بود این لوح محفوظ دویم

The last five words in the above lines give the date A.H. 1211.

The author informs us, fol. 7\*, that *Mirzā Muhammad Khān Astarābādi*, the writer of the *Durrah-i-Nādiri*, *Tārīkh-i-Nādiri* (see No. 524, above), and *Sanglākḥ*, a dictionary of Oriental Turkish explained in Persian (see *Rieu's Turkish Catalogue*, pp. 264–66), was his teacher. •

The work is mentioned by *Malcolm*, vol. ii., pp. 282, 283, etc., under the name of *History of the Kujur family*. See also, *Rieu i.*, p. 199.

Contents:—

Career of *Fath 'Alī Khān*, on fol. 7\*.

His son *Muhammad Hasan Khān*, on fol. 11\*.

*Husayn Quli Khān*, fol. 19\*.

History of *Âqā Muhammad*, beginning with his captivity in *Shīrāz* and ending with his death on 21 *Dul-hijjah*, A.H. 1211, narrated year by year, on fol. 29\*.

*Fath 'Alī Shāh's* march from *Shīrāz* to *Teheran*, his victory over *Ṣādiq Khān Shāqāqi*, and the transfer of the *Shāh's* remains to *Najaf* in *Ramaḍān*, A.H. 1212, on fol. 178\*.

The concluding portion seems to be a later addition; for, as mentioned above, the work was written in A.H. 1211, during the lifetime of *Âqā Muhammad*.

On fol. 7\* the author enumerates the following sources:—

بهاء الدوله بن خواجه شمس الدین محمد جوینی مورخ جهانکشای  
چنگیز خان -  
ملا عبد الله بن فضل الله الشيرازي مؤلف تاریخ و صاف که مبین  
وقایع چنگیز خانیان و در حقیقت متعم جهانکشا است تا القراض  
سلسله مغولیه -



مولانا شرف الدين علي يزدي راقم ظفر نامه تيموريه -  
 ملا ادریس بدلیسی مسود نسخه هشت بهشت فیاضیه عثمانیه -  
 وحید العصر قریب العهد استادی میرزا مصد مهدی خان  
 امیرآبادی منشی دره نادری و تاریخ نادری و مولف سنگدل لغات  
 ترکیه -

Written in large Nasta'liq, with the headings in red.

Several seals of Nawwâb Vilâyat 'Alî Khân and Khwâshid Nawwâb are found in the MS.

Dated 3 Rabî' L., A.H. 1222.

Scribe امین پارسا

No. 527.

fol. 116; lines 19; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

تاریخ جهان آرا

# TÂRÎKH-I-JAHÂN ÂRÂ.

A defective copy of Muḥammad Šâdiq Marwazî's (مصدق صادق مروزی) history of the first ten years of the reign of Fath 'Alî Shâh of Persia (of the Qājār dynasty), who reigned A.H. 1211-1250 = A.D. 1797-1834.

Beginning:—

لصمدك اللهم يا من لك الامر ولك الملك تولي الملك من  
 تشاء وتنزع الملك ممن تشاء الع

The work was written by the order of Fath 'Alî Shâh, who gave it the above title.

Contents:—

Origin of the Turks, fol. 6\*.

There is a lacuna after fol. 6\*, and the genealogy, together with the history of the rise of the Qājārs, is missing.

Birth and early life of Fath 'Alî Shâh, fol. 7\*.

Decline of the Zand Dynasty, fol. 9\*.

Fath 'Alī Shāh receives the news of Āqā Muḥammad's death and leaves Shīrāz for Tīhrān, fol. 20<sup>a</sup>.

The Shāh's campaign against Šādiq Khān, fol. 23<sup>a</sup>.

Fath 'Alī Shāh's accession and the first year of his reign, fol. 29<sup>a</sup>.

The history of the second year. The account of the earlier portion is wanting.

History of the third year, fol. 60<sup>a</sup>.

Fourth year, fol. 70<sup>a</sup>.

Fifth year, fol. 87<sup>a</sup>.

Sixth year, fol. 107<sup>a</sup>.

The last chapter in this copy recounts the death of the king's mother in Shābān, A.H. 1217 = A.D. 1802, after which the MS. breaks off with an incomplete account of the conquest of Mashhad.

According to Rieu, i., p. 206, who notices a copy of this work, the author promised to write a second volume comprising the history of the second decade of the reign. It was written, and a copy of it is preserved in the Library of the Royal Asiatic Society. The work is mentioned in Morley's Descriptive Catalogue, p. 141, and in *Mélanges Asiatiques*, vol. iii., p. 731.

Written in a careless Ta'liq, within coloured ruled borders, on various coloured papers.

Not dated, apparently 19th century. The MS. is in a damaged condition.

### No. 528.

fol. 176; lines 15; size  $7\frac{1}{2} \times 5\frac{1}{4}$ ;  $6 \times 3\frac{1}{4}$ .

مآثر سلطانیہ

### MA'ĀSIR-I-SULTĀNIYAH.

A defective copy of a history of the reign of Fath 'Alī Shāh Qājār (A.H. 1212-1250 = A.D. 1798-1834) and of the exploits of his son Abbās Mirzā.

Author: Ibn Najaf Qulī 'Abd-ur-Razzāq, ابن نجفلی عبد الرزاق

Beginning:—

سپاس و ستایش خدایان از عاکیان مزای بارگاه آله

The preface is devoted to the praise of the reigning king, Fath 'Alī Shāh and his son 'Abbās Mirzā. The author says that he abridged this

from a larger work which he had written before. He begins with an account of the origin of the Qājār dynasty. The history of Fath 'Alī Shāh, beginning with his accession in A.H. 1212 = A.D. 1798, is preceded by an account of his ancestors.

The MS. is defective towards the end. It breaks off with the history of the year A.H. 1228.

Written in ordinary Nasta'liq with the headings in red.

Not dated, apparently 19th century.

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## HISTORY OF THE AFGHANS.

No. 529.

fol. 554; lines 12; size  $10\frac{1}{2} \times 6\frac{1}{4}$ ;  $7 \times 3\frac{1}{4}$ .

تاریخ خانجہانی مخزن افغانی

TÂRĪKH-I-KHÂN JAHÂNÎ MAKHZAN-I-  
AFĠÂNÎ.

A complete copy of the original and fuller redaction of Khawājah Ni'mat Ullah bin Khawājah Ḥabīb Ullah Harawī's (خواجہ نعمت اللہ بن خواجہ حبیب اللہ ہروی) history of the Afghāns. In the concluding lines the work is designated as تاریخ خازن افغانی, where the word خازن is evidently a mistake for خانجہانی.

Beginning:—

حمیدی کہ مورخان وقایع نگار و مستعبران بدایع افکار بلسان  
گوهر بار الک

In the beginning of chapter vii., fol. 428<sup>v</sup>, the author tells us that his father had devoted the last thirty-five years of his life to the services of the Emperor Akbar, and that he had himself served Jahāngīr as Waqa'ī' Nawīs during eleven years (A.H. 1006-1017 = A.D. 1597-1608), when he lost his post and entered the service of Khānjahān Pīr Muḥammad, son of Daulat Khān Lodi, who held great military charges and was honoured with the title of Khānjahān by Jahāngīr in the second year of his reign. This Khānjahān rebelled against Shāh Jahān, and was killed in an engagement with the royal troops on 1 Rajab, A.H. 1040 = A.D. 1630. See Blochmann's *Ā'in-i-Akbarī*, vol. i., pp. 503-6.

We learn from the preface that the author accompanied Khānjahān in his Deccan campaign, in A.H. 1018 = A.D. 1609. He wrote the present work at the desire of Miẓān Ḥaybat Khān bin Salīm Khān Kākar, of

Sāmānah, who also was attached to the service of *Khānjahān*, and whom he came to know during his stay in the Deccan. He began it at *Malkāpūr*, *Berar*, in *Dul-hijjah*, A.H. 1020 = A.D. 1611, and dedicated it to *Khānjabān*, calling it after his name.

In the following verses at the end the author says that he completed the work on Friday, 10 *Dul-hijjah*, A.H. 1021 = A.D. 1612, during the reign of *Jahāngīr* :—

هزار شکر خدا را که یافت این تاریخ  
 ز یمن عاطفت و التفات خاص انجام  
 بروز جمعه دهم بود ماه ذی الصّحّه  
 هزار و بیست و یک از هجرت رسول انام  
 زمان سلطنت شهریار جم مقدار  
 خدیو جملة آفاق و بادشاه کرام  
 جهان پناه جهانگیر عسرو عادل  
 که رسته خلق بدورش ز مصنت و آلام

He then adds that he completed the original draft, the fair copy, and the final revision at *Burhānpur*.

The work is divided into a *Muqaddimah*, seven *Bābs*, and a *Khātimah*, thus :—

*Muqaddimah*. History of *Mihtar Ya'qūb Isrā'il Ullah* (*Jacob*), his offspring, and his genealogy (در ذکر بیان احوال مهتر) یعقوب اسرائیل الله و تعداد فرزندان و سلسله الساب این (طائفه که بآن پیغمبر عالمقام منتهی میشود), on fol. 8<sup>b</sup>.

*Bāb I.* History of *King Tālūt* (*Saul*) and the *Ark*, of *Tālūt's* appointment as king over the sons of *Isrā'il*, of the slaying of *Jālūt* by *Dā'ūd*, of *Sulaymān*, the death of *Tālūt*, his descendants, the conquest of *Jerusalem* by *Bukht Nassar*, the expulsion of the *Israelites*, the migration of the *Afgāns* to *Gār* and to *Kūh-i-Sulaymān* and *Rūh* (در بیان احوال) ملک طالوت و تابوت سکینه و در رسیدن او بامارت و ایالت بنی اسرائیل و قتل نمودن مهتر داؤود جالوت الخ (و بشهادت رسیدن ملک طالوت و تعداد فرزندان او الخ), on fol. 21<sup>a</sup>.

Bâb II. History of *Khâlid bin Walid*, his conversion to Islâm, his campaigns in *Basrah*, *Kûfah*, *Syria*, *Asia Minor*, and *Irâq*, to the end of the *Khilâfat* of 'Umar Fârûq (در ذکر حضرت خالد بن ولید و بیان اسلام و سپهسالاری او در ولایت بصره و کوفه و شام و روم و عراق عرب و عجم تا آخر خلافت امیر المؤمنین عمر فاروق), on fol. 59<sup>a</sup>.

Bâb III. History of Sultân *Bahlûl Lodi* and his successors, down to the end of Sultân *Ibrâhîm bin Sikandar bin Bahlûl*, in three Faṣls. (در بیان سلطان بهلول لودی تا آخر عهد (سلطان ابراهیم بن سلطان سکندر بن سلطان بهلول), on fol. 96<sup>a</sup>.

Bâb IV. History of *Shîr Shâh Sâr* and his successors, down to the end of the reign of 'Adli, A.H. 1021 = A.D. 1612, in four Faṣls. (در ذکر بادشاهی شیر شاه سار تا در آمدن حضرت جنف آشیانی محمد همایون بادشاه مرتبه دوم در هندوستان و بانجام رسیدن دولت سلسله سار و منتقل شدن بدودمان عالیشان چغتاییه), on fol. 167<sup>b</sup>.

Bâb V. History of the author's patron Nawwâb *Khânjahân Lodi* and his ancestors (آب و اجداد نواب کامیاب (معلى القاب خانجهان لودی), on fol. 262<sup>a</sup>.

Bâb VI. Genealogy of the Afghâns, in three Faṣls: (1) the *Sarbanis*; (2) the *Batnis*; (3) the *Gurgushtis* (در بیان (تعداد افغان), on fol. 348<sup>b</sup>.

Bâb VII. History of *Jahângir's* reign (در ذکر خلافت حدید) زمان و خاقان دوران بندگان حضرت ابو المظفر نور الدین (محمد جهانگیر بادشاه), on fol. 428<sup>a</sup>.

*Khâtimah*. Lives of Afghân *Shaykhs*, fol. 464<sup>a</sup>, without a heading.

An English version was published by Dr. Dorn under the title of "History of the Afghans, from the Persian of Neamet Ullah," London, 1829-1836; it wants Bâbs V. and VII. A shorter redaction of the work entitled *مضرب افغانی* is noticed in Rieu, p. 212<sup>a</sup>; Ethé, India Office Lib. Cat., No. 578, etc. The differences between the two recensions are fully pointed out in Elliot's History of India, vol. v., pp. 67-115. Compare Dorn's translation, vol. i., p. ix., and vol. ii., p. ii.; Morley, Descriptive Catalogue, p. 74; Stewart's Catalogue, p. 18. See also Rieu, p. 210;



Ethé, India Office Lib. Cat., Nos. 576, 577; Ethé, Bodl. Lib. Cat., Nos. 2025, 2026.

Written in large Indian Nasta'liq, within coloured ruled borders, by a scribe whose name appears thus: دوبند حوسونس, probably Dūbchānd Khwushnawis, who copied it for one عبدالاد خانصاحب.

Dated 1136 A.H.

### No. 530.

fol. 173; lines 15; size  $9\frac{3}{4} \times 4\frac{1}{4}$ ;  $7 \times 3$ .

حسین شاہی

### HUSAYN SHÂHÎ.

A detailed history of the dynasty of the Durrāni Afgāns, comprising the account of its origin and the reigns of Ahmad Shāh Durrāni, Timūr Shāh, and Shāh Zamān, to A.H. 1212 = A.D. 1798.

Author: Imām-ud-Dīn Husaynī, امام الدین حسینی (Rieu, iii., p. 905, reads چشتی for حسینی).

Beginning:—

عند بید و ثباتی ببعد مزاور یادشاہی است الخ

We learn from the preface that in the middle of A.H. 1211 = A.D. 1797, when Shāh Zamān was holding his court in Lahore, the author went to that city, and from thence proceeded with the king's army to Peshawar, where he devoted his leisure to the composition of a history of that prince and his family. At the end of A.H. 1212 = A.D. 1798 he went to Lucknow, where he showed what he had written to a saint Khwājah Abū Muḥsin Husayn ul-Ḥasani ul-Maudūdī ul-Kumbhāri, سید خواجه ابو محسن حسین المودودی الکھماري (کھاري).

The saint was delighted, and presented him with a draft of a history of Ahmad Shāh Durrāni and Timūr Shāh. The author incorporated it in his own work, and completed the history in the middle of A.H. 1213 = A.D. 1799, calling it, after the saint, حسین شاہی. On fol. 153<sup>a</sup> he adds that, after the completion of the work at Lucknow

on 10 Jumādā I, A.H. 1213, he was asked by the same saint to add to the work the letters of the Durrāni kings Aḥmad Shāh, Timūr Shāh, and Zamān Shāh. He also tells us, fol. 2<sup>o</sup>, that he has added at the end some curious anecdotes, which he heard from trustworthy sources, and has also given an account of the tombs of the *Chishti* saints, together with some particulars of the relatives and ancestors of his patron and spiritual guide Khwājah Abū Muḥsin:—

و علاوه احوال سلاطین ثقلی چند عجیب و غریب که از زبان  
ارباب عز و وقار و اصحاب دانش و اعتبار شنیده معه نقشه مزارات  
حضرات چشت و بیان نسب اطهار سید ممدوح در آخر این کتاب  
درج نمودم —

In conclusion he relates that he had written from his own observation a full description of the routes from Delhi to the Panjab, Multan, Peshawar, etc., which a certain Raḥm 'Alī Jamālpūri Panjābī managed to take away from him on the promise of paying him four hundred rupees, in addition to a monthly salary, and presented as his own composition to Mr. Lunisden, in Lucknow, and received the reward due to the author.

The work contains a detailed history of the period it embraces and seems to be most trustworthy. In the preface the author tells us that his accounts are exclusively based on the information which he received from trustworthy persons who took active part in the deeds recorded by him, omitting such events that took place at that time in Irān, Tūrān and other distant places, the sources of which were not well authenticated.

Contents:—

Preface, fol. 1<sup>o</sup>.

بیان حسب و نسب خاقان گیتی ستان جنت مکان احمد شاه  
دَر درانی اسکنه الله فی فرادیس الجنان (on fol. 3<sup>o</sup>).

آمدن حضرت نادر شاه بعزم تسخیر خراسان و بیان آن تقریباً  
در آغاز سلطنت پادشاه دین پناه احمد شاه درانی (on fol. 4<sup>o</sup>).

جلوس فرمودن خاقان گیتی ستان احمد شاه دَر درانی با فر و  
شوکت جهانبانی بر سر بر نی نظیر سلطنت و کامرانی (on fol. 8<sup>o</sup>).

متوجه شدن حضرت گیتی ستان احمد شاه دَر درانی با قشون  
نصرت نشان به تسخیر ممالک وسیعه هندوستان (on fol. 12<sup>o</sup>).

عزم فرمودن نوبت دوم شاه عالیجناب بعزم تسخیر هند و مرا  
جمع نمودن از پنجاب (on fol. 16<sup>a</sup>).

رسیدن خاقان گیتی ستان نوبت سیوم به تسخیر هندوستان با  
افواج خداداد و رسیدن بدار الشافعت شاهجهان آباد (on fol. 16<sup>b</sup>).

ذکر وقایع رویداد ملک پنجاب و هندوستان بعد مراجعت فرمودن  
شاه دین پناه گیتی ستان (on fol. 22<sup>a</sup>).

متوجه شدن شاه گیتی ستان نوبت چهارم به هندوستان با قشون  
نصرت نشان برای تنبیه و تادیب سرکشان (on fol. 24<sup>a</sup>).

آمدن لشکر جنوب بعزم رزم شاه دین پناه با سامان بسیار بسر  
کرده کی سرداران ذوی اقتدار مثل بهاؤ و وسواس راؤ و ملهار  
(on fol. 28<sup>b</sup>).

مثایل شدن قشون ظفر مشهور خاقان گیتی ستان معه سرداران  
هندوستان با گروه کینه پژوه دکهنیان (on fol. 31<sup>a</sup>).

کشته شدن بهاؤ و غیره سرداران و شکست یافتن دکهنیان ناکام  
از دست غازیان نصرت انجام و دلاوران لشکر اسلام (on fol. 36<sup>a</sup>).

توجه فرمودن شاه عالیجناب کیوان رکاب نوبت پنجم بامداد  
گروه مطیع الاسلام قصبه جندآله پنجاب (on fol. 41<sup>a</sup>).

عزم فرمودن شاه دین پناه انجم سپاه نوبت ششم بهندوستان  
با فر شوکت و جاه (on fol. 44<sup>a</sup>).

وفات یافتن حضرت احمد شاه گیتی ستان و خرامیدن بروضة  
رضوان اسکنه الله فی فرادیس الجنان (on fol. 46<sup>a</sup>).

ذکر واقعات بعد وفات شاه گیتی ستان و کشته شدن اشرف  
الوزرا شاه ولی خان (on fol. 47<sup>a</sup>).

جلوس فرمودن حضرت شاه جم جاه تیمور شاه در درانی این  
احمد شاه بر سریر سلطنت با فر و شوکت جهانبانی (on fol. 49<sup>a</sup>).



خروج کردن عبد الفائق خان بر حضرت شاه انجم سپاه و گرفتار شدن او بر دست غازیان جالندت دستگاه (on fol. 50<sup>a</sup>).

خروج کردن در شهر پشاور فیض الله خان غلیل و کشته شدن او بتائیدات رب جلیل (on fol. 52<sup>a</sup>).

فرستادن شاه والا جاه قشون جرار بتادیب سکهان و لیز عزم فرمودن خود بدولت جهت خالی کنانیدن قلعه ملتان (on fol. 54<sup>a</sup>).

عزم فرمودن شاه انجم سپاه نوبت دوم بسمت ملتان برای مطیع نمودن قوم داؤد پوتره و تسخیر ملک بهاول خان (on fol. 59<sup>a</sup>).

عزم فرمودن خدیو گیهان شکوه بتادیب شاه مراد بی بسمت ترکستان و مراجعت فرمودن بفتح و فیروزی بتائید ملک المنان (on fol. 61<sup>b</sup>).

بغی شدن آزاد خان درانی صوبه جنس النظر کشمیر و روانه فرمودن شاه والا جاه به تنبیه او افواج کثیره و شکست یافتن قشون بادشاهی بصبب قضا و قدر الهی (on fol. 71<sup>b</sup>).

تعیین شدن از حضور مقدس سردار نامدار مدد خان و به انجام رسانیدن کار آزاد خان (on fol. 75<sup>a</sup>).

بغاوت اختیار کردن ارسلان خان مهمند و کشته شدن او باقبال پادشاه عدو بند (on fol. 78<sup>b</sup>).

وفات یافتن حضرت تیمور شاه مبرور مغفور ازین سرای غرور و غرامیدن به دار السور به فرمان فرمائی حور و قصور (on fol. 79<sup>b</sup>).

جلوس فرمودن شاه جم جاه گیتی ستان حضرت شاه زمان در درانی این تیمور شاه بر سریر بی نظیر سلطنت و کائنات و جهانبانی (on fol. 81<sup>a</sup>).

عزم فرمودن خاقان زمان شاه گیتی ستان با قشون جرار بر سر همایون شاه به اشرف البلاد احمد شاهی قندهار (on fol. 83<sup>a</sup>).

فرستادن غدیر گیتی ستان اشرف الوزرا شیر مصد خان را  
بسمت بلوچستان و بیان واقعه متفرقه سلطنت حضرت خاقان زمان  
(on fol. 85<sup>b</sup>).

رسیدن شهزاده همایون به اغوای سید خداداد بقندهار و جنگ  
نمودن با افواج بادشاهی و شاهزاده قیصر نامدار (on fol. 88<sup>b</sup>).

عزم فرمودن شاه جم جاه بر سر همایون بسمت قندهار با قشون  
جرار و نصرت و فیروزی یافتن بافضل لا یزال پروردگار (on fol. 91<sup>a</sup>).

عزم فرمودن شاه گیتی ستان بعزم تسخیر هندوستان و انجام  
یافتن کار همایون از دست مصد خان بنواهی ملتان (on fol. 93<sup>b</sup>).

عزم فرمودن خاقان گیتی ستان با قشون و ایلات بعزم رزم  
سلطان محمود بجانب دار السلطنت هرات (on fol. 98<sup>a</sup>).

عزم فرمودن خاقان زمان شاه گیتی ستان به تسخیر هندوستان  
جهت انتظام ملک و تنبیه سکهان و تادیب گردنکشان (on fol. 103<sup>b</sup>).

مراجعت فرمودن بادشاه جم جاه گیتی ستان فلک جناب بسمت  
خراسان از شهر لاغور و ملک پنجاب (on fol. 107<sup>a</sup>).

تباه شدن کار سلطان محمود و گریختن او به سمت کوهستان و  
مراجعت فرمودن بفتح و فیروزی حضرت خاقان زمان (on fol. 110<sup>b</sup>).

The author brings down the history of *Shāh Zamān* to 14 *Shā'abān*, A.H. 1212 = A.D. 1798, and promises to narrate further events of the reign hereafter. Notices of the distinguished persons of *Shāh Zamān's* court, as follows:—

Nobles, fol. 114<sup>a</sup>; Chiefs and Generals, fol. 116<sup>a</sup>; Warriors, fol. 117<sup>a</sup>; Zamindārs, fol. 118<sup>b</sup>; *Shūbahdārs* and Governors, fol. 120<sup>b</sup>.

Description of the Panjab and of the routes leading from Peshawar to Kabul, Kandahar and Herat, fol. 124<sup>a</sup>.

Accounts of the tombs of the *Chishtī* saints, fol. 138<sup>a</sup>.

Notices on the relatives and ancestors of Abū Muḥsin, fol. 140<sup>a</sup>.

Curious anecdotes, fol. 145<sup>a</sup>.

*Shāh Zamān's* letters to *Shāh 'Ālam*, fol. 154<sup>a</sup>.

*Shāh Zamān's* letters to Prince Mirzā Akbar *Shāh*, son of *Shāh 'Ālam*, fol. 156<sup>a</sup>.

Aḥmad Shāh's letters to Mu'in-ul-Mulk, son of I'timād-ud-Daulah Qamar-ud-Din Khān, fol. 158<sup>a</sup>.

Timūr Shāh's letter, fol. 158<sup>b</sup>.

Shāh Zamān's letters to Chiefs and Nobles, fol. 161<sup>b</sup>.

The work is noticed in Morley, Deser. Cat., p. 76, under the title تاریخ نسب نامه احمد شاه درانی. See also Rieu, iii., pp. 904, 905; Ethé, India Office Lib. Cat., Nos. 588, 589.

This is an autograph copy. In the colophon, dated Lucknow, 20 Jumādā II., A.H. 1213, the author says that he finished the transcription at Lucknow on that day:—

تا اینجا بخط بندۀ درگاه میر امام الدین حسینی مؤلف و جامع  
این نسخه حسین شاهي قلبي شد در بلدۀ لکهنو بتاريخ بستم  
شهر جمادی الثاني سنه ۱۲۱۳ هجری نبوی بالتمام رسید -

Written in ordinary Nasta'liq, within coloured ruled borders. Marginal notes are found in one or two places.

### No. 531.

fol. 148; lines 19; size  $13 \times 8\frac{1}{2}$ ;  $9 \times 5\frac{1}{2}$ .

امیر نامه

### AMÎR NÂMAH.

A history of the Afghan General Amîr-ul-Daulah Muhammad Amîr Khān, by Basāwan Lal, poetically surnamed Shādān, son of Nansukh or Nayansukh Rāi Kayath, of Bilgrām, Lucknow.

بساوئلعل متخلص شادان بن نسکه رای قوم کایتھ مکسینہ  
ساکن خطہ پاک بالگرام متعلقہ لکهنو

Beginning:—

بنام مہمدار کون و مکان  
کہ فتح و شکست اسب در حکم آن

We learn from the preface that for twelve years the author was a Nā'ib Munshi to Rāi Dātā Rām, son of Himmat Rāi, and that he wrote the present work at the desire of Amîr Khān and his son Wazīr-ud-



Daulah Muhammad Wazir Khān Bahādūr. The date of composition, A.H. 1240 = A.D. 1824, is expressed by the chronogram :—

یادگار امیر سالار است

The prose narrative is varied with numerous verses. It is divided into four chapters, and a translation of it by Henry T. Prinsep has been published under the title of "Memoirs of the Puthan soldier of fortune Mohummud Ameer Khan," etc., Calcutta, 1832. See Rieu, iii., p. 1019. Written in ordinary Nasta'liq, within coloured ruled borders, with the headings in red.

Spaces for the pictures of Amīr Khān's family have been left blank throughout.

Not dated; must be early 19th century.

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## HISTORY OF TURKEY.

No. 532.

fol. 190; lines 26; size  $13\frac{1}{2} \times 9\frac{1}{2}$ ;  $9\frac{1}{4} \times 5\frac{3}{4}$ .

هشت بهشت

## HASHT BIHISHT.

"The Eight Paradises."

History of the first eight sovereigns of the Ottoman dynasty, from 'Uṣmān Beg Ġāzi (A.H. 699-726 = A.D. 1299-1326), the founder of the dynasty, to Sultān Bāyazīd Khān II. (A.H. 886-918 = A.D. 1481-1512), in three volumes.

Author: Maulānā Ḥakīm-ud-Dīn Idrīs bin Maulānā Ḥusām-ud-Dīn 'Alī-ul-Bidlīsī.

مولانا حکیم الدین ادریس بن مولانا حسام الدین علی البدلیسی

The author, a native of Bidlis in Kurdistan, was attached to the service of the Aq-quyunlu prince Ya'qūb Beg (A.H. 883-895 = A.D. 1478-1489), in whose name he wrote, A.H. 890 = A.D. 1485, a congratulatory letter to Sultān Bāyazīd II., who highly appreciated it for its elegant style. Shāh Ismā'il's advance compelled the author to take refuge in Turkey, where he was warmly received at the Sultān's court in A.H. 907 = A.D. 1501. He continued to enjoy the same favour from the Sultān's successor Salīm (A.H. 918-926 = A.D. 1512-1520), whom he accompanied in his campaigns against Persia and Egypt. He died in Constantinople, in Dul-hijjah, A.H. 926 = A.D. 1520. He left, besides the present work, several treatises on religious subjects and a large number of Arabic and Persian Qasīdahs.

We are told in the preface that Sultān Bāyazīd II. asked the author to write a detailed history of the Ottoman dynasty from its foundation in A.H. 710 = A.D. 1310 to the then current year, A.H. 908 = A.D. 1502, on the models of the histories by 'Atā Malik Juwaynī, Wassāf, Mu'in-ud-

Dīn Yazdī and Shāraf-ud-Dīn Yazdī. He completed it in two years and six months. The Arabic title given to the work is:

کتاب الصفات الثمانية في اخبار القياصرة العثمانية

The work is of great value, and enjoys a well-deserved reputation. It is the first Ottoman history, on which all later histories of the Turkish Empire are based. It is also rare; only three complete copies of it are known to exist in European libraries, viz., in the British Museum, in Upsala, and in the Bodleian Library. See Rieu, i., p. 216; Morley, Descr. Cat., p. 142; W. Pertsch, Berlin Cat., p. 440; Tornburg, p. 181; Ethé, Bodl. Lib. Cat., No. 311; Ethé, India Office Lib. Cat., No. 571; Hāj. Khal., vol. ii., p. 110, and vol. vi., p. 500. A Turkish translation of the work is noticed in G. Flügel, vol. ii., p. 216.

The work is divided into eight books, called *Katibah* (کتیبه) or *Daftar*, each of which is devoted to the reign of a separate king and begins with a prologue in verse. This copy, the first of the three volumes, begins thus:—

تبارک الذي يبدى الملك و هو علي كل شئ قدير حسبنا الله  
ونعم الوكيل نعم المولي ونعم النصير

Contents:—

Preface, fol. 1<sup>a</sup>.

Introduction (طالعه), in two sections, (1) the science of history, fol. 12<sup>a</sup>;  
(2) pre-eminence of the Ottoman house and of the present work,  
fol. 16<sup>a</sup>.

*Katibah* I.:

Beginning of the prologue, fol. 20<sup>b</sup>:—

او مضى من ذكر بسم الله الرحمن الرحيم  
من لساني لعة او من الي النهج الثويم

Beginning of the *Katibah*, fol. 21<sup>a</sup>:—

واين دفتر نخستين است از كتاب الصفات الثمانية في ذكر  
القياسرة العثمانية دو ذكر اخبار و آثار قيصر اول اسلام ابو  
المجاهدين عثمان بيگ جنب مقام واين كتيبه مشتمل است بر  
طالعه و دو مقدمه و يازده داستان -

It is divided into a *Tall'ah*, two *Muqaddimahs*, fifteen *Dāstāns* (only fourteen are extant in the body of the text; Rieu's copy has thirteen), and a *Khātimah*, as follows:—



Tali'ah. Origin and genealogy of the Osmanlis, fol. 21<sup>a</sup>.

Muqaddimah. (1) called مقدمة صغرى. The early wars of the Osmanlis and their connection with the Saljûqis, fol. 30<sup>a</sup>.

(2) called مقدمة كبرى. History of 'Uṣmān Beg's accession to the throne, and of contemporary sovereigns, fol. 42<sup>b</sup>.

Fourteen Dāstāns. The first six relate to 'Uṣmān Beg's wars and conquests before his accession, fol. 48<sup>a</sup>, and the last eight to those which followed that event, fol. 61<sup>a</sup>.

Khâtimah. 'Uṣmān Beg's death, fol. 79<sup>b</sup>.

#### Katibah II.:

Beginning of the prologue, fol. 83<sup>b</sup>:

بسم الله الرحمن الرحيم  
سر ورق دفتر سر حکیم

Beginning of the Katibah, fol. 84<sup>a</sup>:—

از کتاب کتاب الصفات الثمانيه في اخبار التياصره والغلثاء  
العثمانيه —

Divided into a Tali'ah, two Muqaddimahs, and eighteen Dāstāns, thus:—

Tali'ah. On the reason of the transfer of sovereignty, fol. 84<sup>a</sup>.

Muqaddimah. (1) Qualities and virtues of Ūr Khān, fol. 85<sup>a</sup>;

(2) account of his accession, and of contemporary kings, fol. 86<sup>b</sup>.

Dāstāns. His wars and conquests, fol. 91<sup>a</sup>.

#### Katibah III.:

Beginning of the prologue, fol. 132<sup>b</sup>:

هست بسم الله الرحمن الرحيم  
مطلع النوار قران حکیم

Beginning of the Katibah, fol. 133<sup>a</sup>:—

از کتاب کتاب الصفات الثمانيه . . . و آن دفتر ثالث  
است از تاريخ مسمي بد هست بهشت —

It is similarly subdivided, and treats of the reign of Murād:—

Tali'ah. Fol. 133<sup>a</sup>.

Muqaddimah. (1) Fol. 135<sup>b</sup>; (2) fol. 137<sup>a</sup>.

Dāstāns (eighteen). Fol. 138<sup>a</sup>.

## No. 533.

fol. 191-372; lines and size same as above.

## Vol. II.

Continuation of the preceding.

## Katibah IV.:

Beginning of the prologue, fol. 191<sup>b</sup>:—

بسم الله الرحمن الرحيم  
لوحۂ نورست ز لوح قدیم

Beginning of the Katibah, fol. 192<sup>b</sup>:—

- از کتاب کتاب هفت بهشت و دفتر چارم از تواریخ و اخبار  
..... در ذکر قیصر چارمین از آل عثمان . . . . . سلطان بایزید  
بلدرم خان -

It is subdivided into two Muqaddimahs, fol. 192<sup>a</sup> and 195<sup>a</sup> respectively, and sixteen Dāstāns, fol. 200<sup>a</sup>, and treats of the reign of Bayazīd Yildirim. The fourteenth Dāstān, fol. 229<sup>b</sup>, is defective. It breaks off after four or five lines, and the lower half of fol. 229<sup>b</sup> and the whole of fol. 230<sup>a</sup> are left blank, after which the sixteenth Dāstān begins on fol. 230<sup>a</sup>. It is wanting in Rieu's copy.

## Katibah V.:

Beginning of the prologue, fol. 240<sup>b</sup>:—

هست بسم الله الرحمن الرحيم  
مخزن اسرار قران حکیم

Beginning of the Katibah:—

- از کتاب کتاب هفت بهشت و دفتر چارم از اخبار قیصر پنجم از  
قیصره اسلام و سلطانین معدلت سرشت الن

It is devoted to the reign of Muhammad I., is subdivided into a Muqaddimah, fol. 241<sup>a</sup>, twenty-eight Dāstāns, fol. 247<sup>a</sup>, and a Khātimah (wanting in Rieu's copy), fol. 297<sup>a</sup>.

## Katibah VI.:

Beginning of the prologue, fol. 300<sup>b</sup>:—

ابتدای صار بسم الله الرحمن الرحيم  
از مرادی ههنا ذکر له خطب عظیم

Beginning of the Katibah:—

از کتاب کتاب هشت بهشت . . . . و این دفتر در ذکر  
اخبار لطائف آثار قیصر مشتم است -

It treats of the reign of Murād II., and is subdivided into two Muqaddimahs, fol. 301<sup>a</sup> and 312<sup>a</sup> respectively, and twenty-four Dāstāns, fol. 317<sup>b</sup>.

## No. 534.

fol. 373-690; lines and size same as above.

## Vol. III.

Continuation of the preceding.

## Katibah VII.:

Beginning of the prologue, fol. 373<sup>b</sup>:—

هست بسم الله الرحمن الرحيم  
منیر حمد خداوند کریم

Beginning of the Katibah, fol. 374<sup>a</sup>:—

از کتاب کتاب هشت بهشت در تاریخ آثار و اخبار قیصر  
صابع -

It treats of the history of Muḥammad II., and is divided into a Muqaddimah, a Qalb, two Junāḥs and twenty-nine Dāstāns, as follows:—

Muqaddimah, in two Ṭalī'ahs. (1) The accession of Muḥammad II., fol. 374<sup>b</sup>. (2) Account of contemporary kings and men of learning, fol. 381<sup>b</sup>.

Qalb — with numerous subdivisions, treating of the qualities and virtues of Muḥammad II., of his power and armies, of his conquests and territories, and of his constructions, fol. 388<sup>b</sup>.



Junâh. (1) His children, fol. 422<sup>a</sup>; (2) his Wazirs and Generals, fol. 424<sup>b</sup>.

Dâstâns. Of the twenty-nine Dâstâns, fol. 429<sup>a</sup>, seven, relating to wars with Muslims, are said to belong to the right wing, *ميسره*, and twenty-two, treating of wars with infidels, form the left wing, *ميسره*.

Katibah VIII.:

Beginning of the prologue, fol. 532<sup>a</sup>:—

صبح بسم الله الرحمن الرحيم  
مطلع الانوار من وجه كريم

Beginning of the Katibah, fol. 533<sup>a</sup>:—

از كتاب الصفات العمايه . . . . از كتاب هشت بهشت  
در اخبار خليفه ثامن -

It is devoted to the reign of Bâyezid II., and is subdivided into a Muqaddimah, a Tal'ah, a Qalb, and two Ba'g, thus:—

Muqaddimah. Pre-eminence of Bâyezid II.'s reign, and history of contemporary kings, fol. 533<sup>a</sup>.

Tal'ah. Qualities and virtues of Bâyezid II.; his pious foundations and constructions, fol. 540<sup>a</sup>.

Qalb. His accession, fol. 563<sup>a</sup>.

Ba'g. (1) Wars, conquests, and other events connected with his reign, in eight Dâstâns of the right wing, and ten of the left, fol. 569<sup>a</sup>. The last Dâstân of the left wing ends with an account of the repulse of the French and Venetian attack on Mitylene in A.H. 907 = A.D. 1501. The last of the right wing recounts the festivities at the circumcision of Prince Mahmûd's children, A.H. 911 = A.D. 1505. (2) In two sections (Junâh): (i) Children of Bâyezid II., fol. 648<sup>a</sup>; (ii) his Wazirs, Nobles, Generals, Qâdis and 'Ulamâ, fol. 657<sup>a</sup>. The last section ends with a notice of Flûz Beg's appointment as Governor of Bosnia in A.H. 912 = A.D. 1506.

The *Khâtimah*, written entirely in verse, begins thus on fol. 681<sup>a</sup>:—

خداوند کریم بی نیاز  
بسلطانی تولی الحق برآرا

It is a later addition, and deals with an account of the domestic feud which resulted in the deposition of Bayazid II. and the accession of Salim I.

The author's Salim Námah, containing the history of Sultán Salim, is noticed in Rien, i., p. 218.

All the three volumes are written by one and the same scribe, in fair Nasta'liq, within coloured ruled borders. The headings, written in red, are in large Naskh. Each Katibah begins with an illuminated head-piece.

The colophon is defective, as the greater portion of it has been torn away. The few words still left read thus:—

.....ام الدين علي البدليسي

These words, evidently forming a part of the author's name, as well as the nature of the handwriting and the general appearance of the MS., tend to suggest that it is an autograph copy.





## APPENDIX.

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WHEN the printing of this volume was nearly complete, I discovered in the Bûhâr Collection of manuscripts at the Imperial Library, Calcutta, a copy of a poetical anthology by Sharaf-ud-Din 'Alî Yazdî (*d.* A.H. 858 = A.D. 1454), see No. 512. It is a most interesting work, and its existence has (so far as I can discover) hitherto been unknown, so that it seemed to me worth while to give a short notice of it here.

Sharaf calls it in the preface *تحفة الفقير وهدية الحثير* Tuhfat-ul-Faqîr wa Hadyat-ul-Haqr. It is a collection of the choicest specimens of the different branches of Arabic and Persian poetry by various authors, arranged in sixty-four Bâbs according to the topics of which they treat. The most prominent of the Arabic poets from whom the selections are made, are: 'Alî bin Abû Tâlib, Imâm Zayn-ul-'Âbidîn, Abû 'Alî Sinâ, Hassân bin Şâbit and Abu'l-Faṭḥ Bustî. The number of Persian poets is vast, ranging from the age of Firdausi to Sharaf's own time. The copy, written in ordinary but learned Nasta'liq, is dated A.H. 1019.

When the printing of this volume had already got beyond No. 455, I received by the kindness of Prof. E. G. Browne, of Cambridge, copies of his monograph on the *Mujmal-i-Faṣihî*, reprinted from "*Le Muséon*," Sér. III., Tom. i., No. 1.

One more point. I ought in describing the *Mukhtâr Nâmah* (No. 504) to have stated that it was written during the reign of one Nizâm Shâh. The author devotes no particular attention to him,

but he is highly praised for espousing the cause of the Shi'ahs. He seems to be identical with Burhān Nizām Shāh of Ahmadābād (A.H. 914-961 = A.D. 1508-1553), a staunch supporter of the Shi'ah religion, who, according to Firishtah, rejected the names of the Shihābis from the Khutbah, and substituted those of the Imāms, engaged Shi'ahs to abuse and curse the first three caliphs and their followers, and took other severe measures to persecute the Sunnīs.

ABDUL MUQTADIR.







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